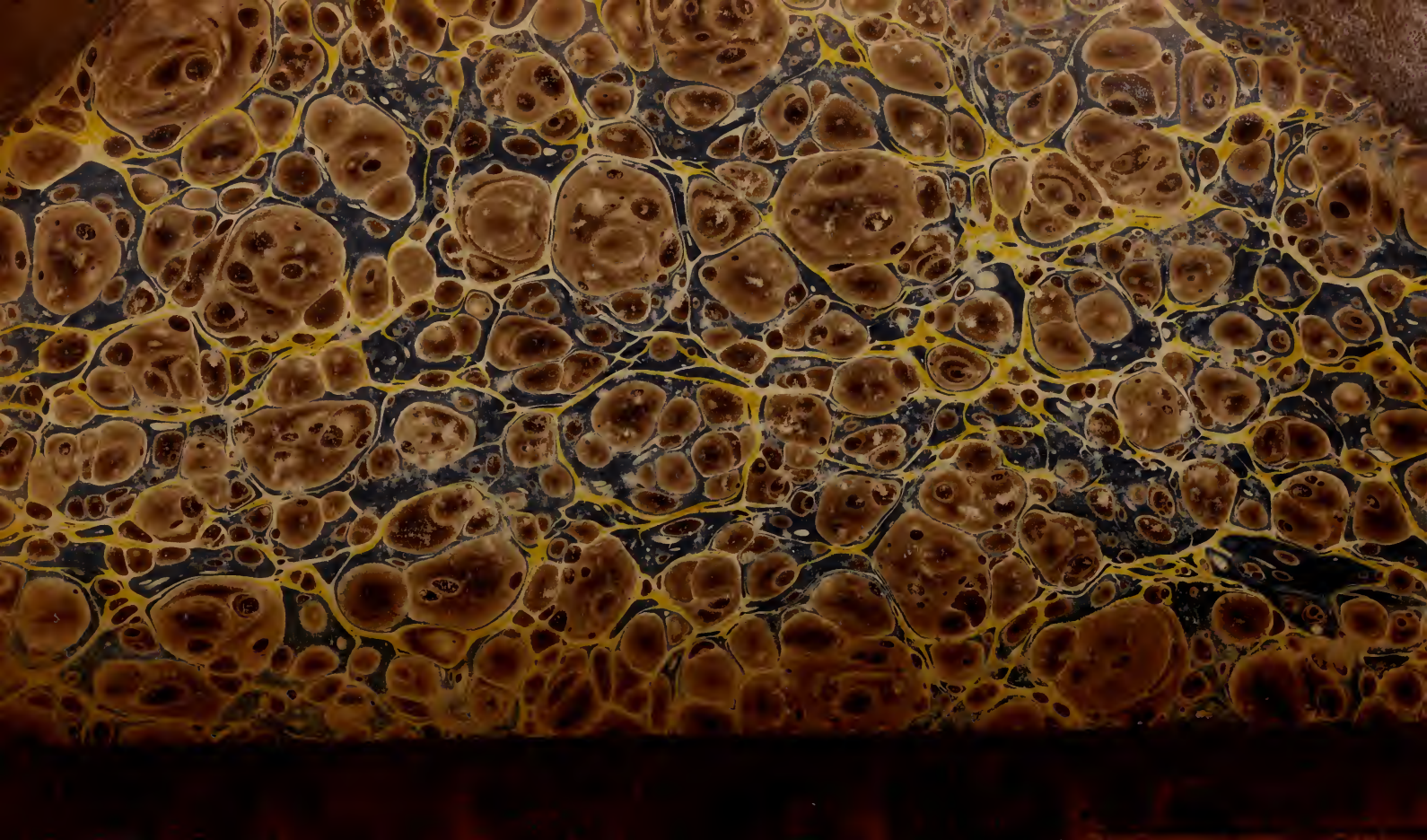

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THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

Religious Miscellany;

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 3.] THIRD QUARTER, 1834. [Vol. V.

I. MEMOIRS OF BROTHER LOUIS DAVID DE SCHWEINITZ, WHO DEPARTED THIS LIFE AT BETHLEHEM, PENNSYLVANIA, ON THE 8TH OF FEBRUARY, 1834.

Our late Brother was born on the 13th of February, 1780, at Bethlehem, Pennsylvania, where his father, H. Christian Alexander de Schweinitz, was then actively engaged as a faithful servant of the Lord in the Brethren's Church. His mother, Dorothea Elizabeth de Watteville, daughter of Bishop Johannes de Watteville, was the grand-daughter of the late Count de Zinzendorf. Of this worthy couple, the subject of the present memoir was the eldest son, whose delicate habit in early life left but little hope of his ever attaining to manhood. But the Lord, who had destined him for a chosen vessel, ordained otherwise. An ardent desire, to devote all the powers of his mind and body to the service of his Saviour in the Brethren's Unity, pervaded his youthful heart; nor, as in process of time those faculties expanded and matured, and when inducements to enter upon the more dazzling career of the world did not fail to be urged, was he ever to be diverted from this purpose. He evinced at an early age a peculiar readiness and propriety of expression, and gave his parents reason to hope, that he would one day become "a preacher of righteousness." A preservation of life, experienced in childhood, he often referred to with heartfelt gratitude in later years. In 1787 he entered the Brethren's Academy at Nazareth, Pennsylvania, where he prosecuted his studies until 1798, in which year his father received a call to Germany, with whom and family he thither removed.

To the abode of ten years in this institution he ever after recurred with delight, and the impressions received there upon his youthful mind, remained indelible. His attachment to the Church of his fathers increased, in proportion as he studied and became acquainted with its spirit and history. He was during this period received into the fellowship of the Church in 1792, and became a communicant member in 1798. Before leaving

Nazareth Hall, he had made his first attempts, in the capacity of assistant teacher, to impart instruction to the younger pupils.

His removal from Nazareth to the Brethren's Theological Seminary at Niesky, in Germany, formed a new epoch in his life. The lectures of that distinguished man of GOD, the late Bishop de Albertini, then a professor in this seminary, whose intimate friendship he was subsequently favored with, he accounted an invaluable privilege, which he always spoke of with grateful sensibility. That divine truth, that "GOD is love," was deeply impressed upon his mind; and "we love him because he first loved us," became the habitual and prevailing sentiment of his life. He learnt experimentally to regard it as the great criterion of ascertaining, whether we are in fact CHRIST's disciples, if "we have love one to another." Hence that Christian liberality toward those who differed from him in non-essentials, and that benevolence of heart toward all men, which he displayed through life, and which rendered it at all times so painful to him, if necessary, to deny a request.

Having finished his studies, he entered the academy at Niesky as teacher, in which capacity he put forth all his expanding energies with a degree of cheerfulness and alacrity, that greatly endeared him to his pupils. His journal, during this period of his life, contains many pertinent and useful hints on the right improvement of time, particularly in view of future duties as a servant of CHRIST in the Brethren's Church; the characteristic features of which, with constant reference to the discipline of the heart, merit and (in his opinion) claim the especial study of candidates for this sacred office. To this period, as a season of deep interest and spiritual enjoyment, heightened by the society of valued friends, then laboring in the same calling as teachers, he always delighted to look back. A review of the early part of his life, which he wrote at this time, besides affording evidence of the pious and watchful care of his parents over his youthful years, bears ample marks of the laborious application of his academic course, and the estimable qualities both of the head and heart with which he was endowed; but with characteristic candor he also speaks of temptations to sin, which nothing but the grace of GOD enabled him to withstand. Hence he was led to give himself up again and again to his blessed Redeemer, as his dear-bought property, desirous only of living to his glory. In a word, from the whole tenor of this essay, it is evident that "the love of GOD was shed abroad in his heart by the HOLY GHOST, purifying his soul in obeying the truth through the Spirit unto unfeigned love of the brethren." Toward the close of his stay at Niesky, he made his first attempts at preaching. Clearness and simplicity characterized his discourses from the beginning; the conviction and experience of his own heart, "that CHRIST crucified is the power of GOD and the wisdom of GOD unto salvation," he faithfully testified and carried into practice. The counsel and instructions of his pious mother, then a widow, residing at Niesky,

tended greatly to mature and confirm those views and principles, for which he ever blessed her memory. From this place our departed Brother was transferred to Gnadenberg in 1807. Here the young men of the Church became the special object of his attention, and his talent for conducting the youthful mind into the paths of knowledge and piety, was called into profitable exercise. In the sequel, he had the happiness to see some of his young charge usefully engaged in the service of the Brethren's Church. During the trying period of the continental war, when troops were quartered in Gnadenberg, his conciliating manners and habitual cheerfulness, with the happy faculty that distinguished him, "to please all men in all things," were qualities which endeared our Brother to all grades and ranks of men.

In 1808 he was called to Gnadau to fill a similar station, where he labored with equal assiduity for the benefit of the young. He was also favored with frequent occasions to preach the Gospel. Led by circumstances at this time, to make the constitution and the various relations of the Brethren's Unity the special object of study, his discriminating mind became thoroughly familiar with all the bearings of the subject, and he was thus eminently qualified for the important duties which subsequently devolved upon him.

In March, 1812, he received a call, as general agent of the Church in the Southern States, to Salem, in North-Carolina. After entering into the married state at Niesky, with Sister Louisa A. Le Doux, his now bereaved relict, he set out, in obedience to his call, for America. The voyage, in consequence of the war between Great Britain and the United States, and a most terrific storm, in which the vessel lost her masts, was unusually tedious and perilous. Escaping all dangers, however, they at length arrived at New-York, penetrated with the most heartfelt gratitude to the Lord for their merciful preservation. His journal of this voyage exhibits the pious emotions of his heart, on returning to his native shores, and his ardent desire to promote the cause of the Church in the land of his birth.

He resided ten years at Salem, in the course of which he in various ways experienced the powerful assistance of his Lord, and as a striking instance in his recovery from a severe attack of illness. During this period, in 1818, he attended, as a delegate from the American Congregations, a General Synod of the United Brethren's Church, held at Herrnhut, in Germany. In the deliberations of that body he took a prominent and active part. His clear, discriminating mind, and correct and comprehensive views of all the various relations of the Brethren's Unity, rendered his services extremely valuable and efficient in all matters of difficulty or doubt.

In December, 1821, the deceased was called to Bethlehem, Pennsylvania, as a minister of the congregation and principal of the young ladies' seminary of that place. To leave Salem, endeared to him in various ways, and where his first-born son drew and resigned his breath, proved no small trial to himself

and family. But he followed the leadings of the LORD with that implicit submissiveness, which in his view ought ever to characterize the ministers of our Church, nothing daunted by a consciousness of the difficulties of office that awaited him, and which his Master happily enabled him in the sequel to overcome. He, however, soon after resigned the charge of the seminary, having assumed the administration of the affairs of the Church, as its general agent for the Northern States; and in 1825 he attended a second time, with wonted interest and acceptance, a Synod of the Brethren's Church at Herrnhut, not without a deep sense of his great responsibility, as sole representative of the American Congregations. On this occasion Brother de Schweinitz was solemnly ordained, agreeably to an ancient and approved usage of the Unitas Fratrum, a Senior Civilis of the United Brethren's Church. He returned to America the same year, and resumed the duties of his station with faithfulness and alacrity. Thus far he had enjoyed an uncommon degree of health and great energy of mind; but from the winter of 1830, after completing a laborious work on the Administration of the Affairs of the Brethren's Church in this Country, in compiling which he lost sight of the necessary relaxation and exercise, his health began very sensibly to decline, followed by a severe cough, that filled with apprehension the minds of his family and friends. This symptom, however, was in a measure relieved by a journey to Indiana, where he aided in organizing a new settlement of the Brethren. There, in the forests of the West, he feelingly proclaimed the love of GOD in CHRIST JESUS, his constant sense of which was doubtless the source of that cheerfulness and benevolence, which diffused so great a charm over the character and manners of our lamented Brother. His conversations with a young relative, who accompanied him on this journey, concerning the importance of religion and the cause of the Brethren, particularly in this country; together with his views of the degree of faithfulness and disinterestedness, which ought to distinguish those who engage in the service, were well calculated to make a lasting impression; and it is devoutly to be wished, that all his younger brethren in the ministry, and his own sons especially, might imbibe and cherish the same devotedness to the cause of CHRIST and the Church of their fathers.

The effects of this journey upon the health of our departed Brother were not such as had been fondly anticipated; added to which, the cares of office, from the peculiar circumstances of later years, made serious inroads upon the sinking energies of his once powerful mind and constitution. Surrounded by his family during the closing hours of the parting year 1833, when many a word of comfort from the Scriptures of truth dispelled the gloom before them, he was enabled to look forward with calmness and resignation to the events concealed beneath the veil of futurity. Transient returns of his wonted cheerfulness would, at times, inspire those around him with the hope of a probable recovery of

his health. But the LORD's thoughts were not as our thoughts. Relieved from his cough, which was attended with hoarseness, he had latterly resumed, though with difficulty, his favorite duty of preaching the Gospel. On the last sabbath of his life he delivered a discourse in the morning, but was unable to speak again in the evening. "I shall attend service, however," he remarked, "and come in for my share of comfort." On Tuesday following, the 4th of February, he took an active part in the deliberations of the General Conference, and afterward gladdened the hearts of his colleagues, assembled at his house, by his returning cheerfulness and assurance of faith. In the same happy frame of mind he presided on the 5th in the Elders' Conference, and on Thursday evening in a business meeting of the Church. The day before his last, while taking a walk with his young relative, he engaged in conversation on the subject of his views and feelings in regard to the future, in a manner equally instructive and edifying. He spoke of the comfort imparted to his mind, the preceding sabbath evening, from the words of Scripture then discoursed upon: "He forgetteth not the cry of the humble." Ps. ix. 12. In the morning of Saturday, the 8th of February, he arose about 4 o'clock, and complained of feeling faint; but being relieved, he lay down again, and slumbered until toward 6, when a sudden movement of his hand gave indication that the redeemed spirit had quit its tenement of clay, and winged its flight to that land of promised rest, where "the inhabitant shall not say, I am sick." Isa. xxxiii. 24. The feelings of a bereaved wife, of his four sons, and whole circle of relatives and friends, of which our departed brother was the centre and attraction, can be better conceived than described. He was 54 years old, less five days.

To his widow and children his sudden departure is indeed an irreparable loss; but while they weep the tears of affection and grief, theirs is the great consolation to know, that their loss is his eternal gain. They best were sensible of the extent of the sufferings he endured toward the close of his life, under which the buoyancy of a mind, even such as his, could not but gradually sink; and as one and another member of the Church was called from time to eternity, they repeatedly heard him express the inmost desire of his soul "to depart and be with CHRIST, which is far better." He appeared to consider his work as finished, and longed for that "rest which remaineth for the people of GOD." The LORD only can heal the wound, which this stroke of his providence has inflicted, and to him the mourning family of the deceased look up for those blessings, which a sainted father had so often implored upon them; praying that they might descend, and through grace enable them to follow his footsteps here, and prepare them through a Saviour's merits once to meet him in glory. In the Church of the Brethren, to which he was united by the most ardent affection, his memory will be cherished by many who knew and appreciated his uprightness, charity,

brotherly love, and disinterested disposition to "do good unto all men, especially unto them who are of the household of faith."

He was endowed by his Creator with rare gifts of the mind and heart, and was favored with distinguished opportunities to cultivate and apply them to the best of purposes. Diversified knowledge and experience were the results, equally beneficial and valuable for his own person as for others, in the various relations of life in which he was placed. By his indefatigable researches in the flowery regions of botany, he deserved well of natural science, and earned for himself a name among the learned of the old world and the new; and thus also contributed to promote the glory of Him, who alike displays his greatness in the creation of the minutest of the mosses, as in speaking suns and planets into existence by the fiat of his power.

As a servant in the house of GOD, able and active in all the relations of the extensive sphere in which it pleased Providence to place him, the deceased, by the varied talents with which he was endowed, was one of the most distinguished ministers of the Brethren's Church in these latter days. Agreeably to the leadings of the LORD, he devoted with peculiar zeal the greater part of his services to the American Congregations, particularly Bethlehem, in the midst of which he drew his first and latest breath. At the same time he never lost sight of the general weal of the Brethren's Unity, which he ever labored to promote; not merely from a sense of official duty, but from a sincere and ardent love for the cause. The missionary work, committed to him as general agent, director, and latterly president of "the Society for Propagating the Gospel among the Heathen," claimed for a succession of years his attention and efforts. This deep interest in the cause of the Redeemer and his Church, combined with disinterested faithfulness, varied knowledge and experience, and ability as a writer, rendered him in every respect a valuable colleague. Gladly, therefore, would his Brethren in the ministry and the congregations of their charge, have retained this esteemed servant of the LORD in their midst. It was indeed with heartfelt sorrow that they witnessed the gradual decline of that strength and elasticity of mind, for which he had been so remarkable; while, at the same time, poignant trials of his faith marked the close of his official career. Nevertheless he continued comparatively active, and amid many a trying conflict, he, in the strictest sense of the word, might be said to have "done what he could." Many a prayer was offered up at the throne of grace for his recovery. Long did hope and fear alternate, though for a time of late it appeared reasonable to indulge the former,—when, as stated above, his gracious Master unexpectedly, but in a most gentle manner, translated him from the midst of his labors to that promised rest, to which he had looked forward with longing desire. He now beholds Him face to face, in whom he here believed, and at whose hand he will receive that reward of grace promised to CHRIST'S faithful servants. Great is his felicity, and

we rejoice for his sake; but great also is the loss sustained by the Church in his lamented removal. Yet, with unfeigned submission, it behoves us to say, "It is the LORD; let him do what seemeth him good." 1 Sam. iii. 18.

[From the "Periodical Accounts," &c.]

II. SOUTH AFRICA.

EXTRACT OF THE DIARY OF SHILOH, IN THE TAMBOOKIE COUNTRY, FOR THE LATTER HALF OF THE YEAR 1831.

July 1*st.* WE had a visit from the commissary-general. In the evening meeting, he earnestly addressed the Tambookie congregation; and in the morning of the

2*d.* Spoke to several inhabitants of the great benefit they enjoyed, in preference to many of their nation, in being instructed how to live according to the word of GOD. He also spoke seriously to Mapas, by means of two Tambookie interpreters, who were here with him. After taking a view of our premises, he left a donation, and pursued his journey.

7*th.* Brother Halter spoke individually with all the communicants, who rejoiced at the prospect of enjoying the holy sacrament, by which they said their souls were strengthened, and they were enabled to proceed in a Christian course. We celebrated this ordinance on the 10th, not being able sooner to do so, as the workmen were employed in the church.

As the so-called Tambookie-grass was not sufficient for the covering of the roof of our house, Brother Hoffman went, with some Hottentots and Tambookies, on the 18th, into a valley, three hours' ride from hence, to obtain a further supply.

23*d.* Brother Hoffman returned from the valley, having been successful in procuring as much grass as was wanting. He and his people were disturbed some nights by the roaring of lions close to their camp, but, by the protecting hand of GOD, suffered no harm.

In the first days of *August*, Brother and Sister Hoffman spoke individually with all our people. They found among many of the Tambookies, that their habitual idleness and discontent hindered them in their religious course, yet some of them spoke with concern of the sinfulness of their hearts, and their desire that our Saviour would have mercy upon, and truly convert them. One of these said, "I know that a great change must take place with me, but my prayers are too weak, and I cannot help myself." Another said, "I have committed many sins in ignorance, but wish, by GOD's help, to amend my life; I hope JESUS will not reject my prayers; but enable me to live according to his word."

One of the new people used the following expressions:—"I have formerly not only committed fornication, but murder, and

yet thought myself a good man; but since I have heard the word of GOD, I perceive that I am a great sinner, and am terrified at the thought, for I see nothing but evil in myself." He was encouraged to apply to JESUS for help, as he came into the world to seek and save those who know that they are lost. A Mantatee, a candidate for baptism, said, "Since the LORD has conferred grace upon me, I perceive more and more, how sinful and corrupt my heart is by nature. This causes me great anxiety, and drives me to seek help from Him, when I often feel his presence, and the assurance that he has also, for me, suffered death upon the cross." A woman, lately arrived, observed, "I have a wicked heart, and evil will often conquer me: this distresses me; and I cry to the LORD to make me a new creature." Some of them said, they would be glad to *see* our Saviour; for it seemed unintelligible to them, that men could know and love one, whom they could not see and handle. On being told, that they could not now see Him, and that the Missionaries themselves had not seen Him, but that we believed his words, "Blessed are they which have not seen, and yet have believed," they seemed surprised, and expressed their wish to experience the same favor. A woman who has long lived here, said, "My sins must be heavier than those of others; I understand that our Saviour forgives *them;* but though I pray, I remain always the same in my heart. The word of GOD, which I understand more and more, makes me very uneasy, for I do not know how soon I may die."

We may truly rejoice over our eight baptized Tambookies, who, under a consciousness of their weakness, cleave to the LORD, and seek to enjoy the power of his grace. One of them said, "Sometimes it seems as if our Saviour stood before me, and I can apply his merits so to my heart, as if he had died for me alone."

Wilhelmina, being attacked by a dangerous disorder, went, *August 7th*, to the Kat River, to consult the doctor at the military post. We pray the LORD to restore her, for she is most useful to us as an interpreter.

Three Tambookies were appointed candidates for baptism, and Salome, a Mantatee, for admission to the holy communion.

September. The first days of this month Brother Hoffman and his wife spoke individually with the married people, particularly with a view to the education of their children. They promised to pray for grace and wisdom, to follow the rules laid down in the word of GOD in regard to this duty.

Some Tambookie families, who were not acknowledged inhabitants, but belonged to Chelela's people, left us, thinking that they could live safer elsewhere. They showed no disposition to be converted. On the other hand, we perceived, with great joy, that many of *our* Tambookies are seriously disposed to forsake all the heathenish ceremonies and traditions of their forefathers, and refuse to be seduced by their countrymen. This to us is a proof of the power of the word of the cross, declaring what it has cost

our Saviour to deliver us from the heavy yoke of sin. One of the candidates observed, "When these people say, 'Come, and let us walk in the ways of the world,' I feel no more any inclination for them; but they fill me with disgust. I will no longer crucify the LORD afresh with my sins; but I am satisfied to live here in poverty, where I may hear words by which my immortal soul is benefited."

19*th.* We spoke with five Tambookie families, consisting of thirty-one persons, who proposed to live here. They rejoiced to see their names written down as inhabitants, and promised to conform to all our regulations. We told them that they must pray for grace and help from the LORD to do this; and encouraged them diligently to attend the public worship. Among them were a few Mantatees.

Oct. 6*th.* A thunder-storm brought us refreshing rain, which being more violent in the Caffre country, caused the Klipplaat River to rise so fast, that it could not be crossed without danger. This fruitful spring weather revived the whole face of nature; the mountains and vallies were covered with the most beautiful verdure, and our Tambookies were very busily employed in their gardens.

In these days, Brother Halter and his wife spoke with all our people; and found cause to rejoice at the grace manifested among our Tambookies. Jan Mapange, one of this nation, and a candidate for baptism, expressed himself thus:—"I am a great sinner, and desire to be cleansed from sin in the blood of CHRIST. I am tired of living according to the traditions of my fathers. I seek and find pardon and peace with our Saviour. I know that the world is full of seduction, and I live among a corrupt generation, who strive to beguile me of my simplicity, and to mock me: but as I know the way of the wicked only leads to destruction, I hope, by GOD's grace, to remain faithful, and to bear all their ridiculing and reviling."

Another said, "When I consider the grace of our LORD bestowed upon me, it appears to me so great, that I consider myself as nothing; but I know that I have it in an earthen vessel, which by my own heedlessness, may easily be broken." A baptized Tambookie observed, "I am glad and thankful that I live here. When the enemy fell upon us, I was the only one left of my family; but I heard, that there was a place where the word of GOD was proclaimed, and I thought, I will go to that place for comfort. Now I am here, I can understand what is said, as long as I am at church: but I am so full of evil by nature, that I soon forget to do good. I hear that our Saviour cleanses from sin by his precious blood, and takes no reward for it. I am, indeed, too unworthy, yet I will not live like a beast, but become his child, and such he can make me through grace." We assured her, that her prayers to our Saviour would be heard and answered.

30*th.* Two catechumens were baptized, and the transaction was

attended by a remarkable sense of the LORD's presence. In the evening we partook of the holy communion.

November 1*st.* In the afternoon, we had a thunder-storm, which brought a very large swarm of locusts upon our gardens and fields, falling in great numbers with the rain. They did much damage to the young Indian corn, but not to the wheat. A strong wind drove most of them away. In the night following the frost was so severe, that it killed most of our beans, cucumbers, potatoes, &c., and many of our garden fruits. Caterpillars have also done us much mischief.

December 11*th.* When we explained the gospel of the day, in which were the words, "Blessed is he whosoever is not offended in me," a baptized Tambookie expressed himself in a very edifying manner, saying, "I feel my great poverty and weakness daily, and that I cannot walk worthy of the Gospel without the help of our Saviour. On that account, the word of GOD becomes more and more necessary for me; and my heart enjoys in it comfort, power, and life. Whoever does not feel this, is offended, and the word of GOD does not please him, because he wishes to do that which is contrary to it."

22*d.* Brother and Sister Halter spoke individually with the communicants. Several of them observed, that they might be more happy if they were more faithful in prayer. All expressed hopes of new blessings in the Christmas season, which the LORD, indeed, vouchsafed to us, particularly at the communion on Christmas day.

In the year 1831, 8 adults and 5 children have been baptized; 13 persons admitted as candidates for baptism; 12 children born. The congregation consists of 24 baptized adults, 15 being Tambookies; 27 communicants; 23 baptized children, and 17 candidates,—in all, 91 persons, and 229 new people; making 320 inhabitants, 124 more than last year.

A. HALTER.
JOHN FREDERICK HOFFMAN.

EXTRACTS FROM THE DIARY OF GNADENTHAL, FOR THE YEAR 1832.

July 1*st.* DURING the course of the week we had rain every day, with intense cold. The great mountain was covered with snow.

22*d.* Four adults were baptized, and ten young people, baptized as children, received into the congregation.

29*th.* A married sister, Henrietta Magerman, departed this life. While in health she was distinguished by uncommon activity, and was never found idle, as long as she was able to work. Her faith and confidence in our Saviour were always steadfast, and her walk and conversation worthy of the Gospel. During the last two years of her life, continued indisposition prevented her from earning her bread, and she was often in want; but when her friends

visited her, and spoke with her on the state of her heart, she seemed to forget all outward distress, and to long only to depart and be with CHRIST.

August 4th. The communicants were spoken with in classes, in reference to the festival of the 13th. They were particularly reminded of the duty of brotherly love and forbearance. Some of them confessed that they had lost ground in this respect, but were willing to own their faults, and ask pardon of each other. Several did this with many tears, and all prayed for a renewal of this blessing.

The 13*th* was a day which the LORD had made. His presence cheered our hearts. Twenty-one persons were admitted as candidates for the holy communion.

The jubilee on the 21*st* was celebrated with great solemnity; when we called to mind, that, one hundred years ago, two Brethren set out from Herrnhut as messengers of peace to the heathen.

Early in the morning some Hottentots came to our dwellings, playing hymn-tunes on musical instruments. At ten o'clock was the baptism of two youths; and in the afternoon we had a cheerful love-feast with our communicant congregation. The day was concluded with a discourse and prayer, and we indulge the pleasing hope, that many of our congregation have renewed their resolution, to devote themselves to our Saviour, and to live alone for him in this world.

30*th.* We welcomed Brother and Sister Nauhaus from Elim, who had been appointed to succeed Brother and Sister Luttring, in the service of this congregation. They were introduced at the evening-service.

On the 7*th* instant we commenced the building of a new dwelling-house.

September 2d. Brother Luttring, who has served this congregation six years, delivered his farewell discourse, and took an affectionate leave of the auditory, many of whom shed tears. An examination of the school-children was afterward held, at the conclusion of which they were invited to come and take leave of their former teacher, Brother Luttring; upon which, during the singing of a verse, they all came and gave him their hands. Their emotion was so great, that the singing was often interrupted by sobs and tears. Brother Hallbeck concluded with fervent prayer and thanks to our Saviour for the blessing he had bestowed upon this institution, commending it to his further grace and favor. The parents who were present joined most earnestly in these petitions, and sympathized with the children in their emotion. Brother and Sister Luttring left us on the 4th for Elim.

9*th.* A great number of strangers, farmers, and others from our neighborhood, were present at the morning-service. In general, their attendance on Sundays is more frequent than ever, and it appears as if there was a great awakening among them. They have resolved to come to Gnadenthal as often as possible, where

they hear the Gospel preached in simplicity. May the LORD cause the spark to increase to a sacred flame!

12*th*. We celebrated the first anniversary of our Infant School, 129 children, from three to seven years of age, being present, all dressed in clean clothes. It was delightful to hear how well these little scholars repeated texts and verses, answered divers questions on Scripture-history, and on subjects in nature and common life; but above all, with what simplicity and feeling they testified of the love of our Saviour, in shedding his precious blood to redeem them. The school is divided into three classes; of which the highest is composed of children who are beginning to read. At the conclusion, the names of the sixteen children who were leaving the school were read, and each of them received a new school-book. The conclusion of this solemnity was made with prayer and thanksgiving.

22*d*. We received a letter from Cape Town, announcing the arrival of Brother and Sister Brauer. For the last four weeks they had a very disagreeable passage, owing to the death of their captain.

Oct. 6*th*. We had the great pleasure to receive Brother and Sister Brauer, in company of Brother Meyer from Groenekloof; on hearing of their arrival in our neighborhood, the Missionaries and a large company of young and old, went to meet and welcome them in the usual manner. In the evening they were introduced to the congregation.

8*th*. The communicant sister, Mary Koopman, departed this life; she was born at Gnadenthal. In 1821 she married the Hottentot Captain Leopold Koopman. She was a true follower of CHRIST, and her walk and conversation did honor to the Gospel. She was respected and beloved by all our people, and we mourned over her loss; for, as she could read well, and her conduct was very prudent and patient, she conducted the boys' school with great faithfulness and success. Two months ago she was taken seriously ill, but revived for a short time. On the 8th, she begged to be visited by a Missionary, and complained of much oppression on the chest. Being asked, whether she was ready to depart to our Saviour, and resigned to his will, she declared that it would be best for her to be with him. During the subsequent conversation on the happiness of the children of GOD, she frequently exclaimed, with great fervency, "Yes, our Saviour is gracious, he is gracious beyond all our comprehension." In the afternoon her redeemed soul took flight into the mansions of eternal bliss.

On the following days, Brother and Sister Nauhaus spoke with the candidates for baptism and the communion, the baptized, and the children; and rejoiced over the proofs of a work of grace in the hearts of many of them.

11*th*. A man who, in his youthful days, had been addicted to drunkenness, but is now distinguished for his sobriety, complaining of illness, expressed himself thus:—"I believe that our Saviour

has forgiven me my former sinful practices; but I yet feel deep contrition on account of them, partly because I have trifled with my day of grace, and spent it in the service of sin; and partly because I have injured my body by former intemperance." He added, that he often prayed the LORD to preserve him from evil. "What would have become of me," said he, "if JESUS had not shown me mercy."

14*th.* A youth was baptized, and in the evening we celebrated the Lord's supper with our congregation.

21*st.* Brother Tietze sent a very satisfactory report of the spiritual state of the poor patients in the hospital, 15 of whom were admitted to privileges in the Church.

Nov. 8*th.* Seven persons were confirmed.

29*th.* A communicant, Frederica Cloete, departed this life. She was a very active, sensible woman, and earnestly intent upon bringing up her ten children in the fear of the LORD. In her last illness, her only concern was for them; but she desired to depart, and be with CHRIST, for which she prayed most fervently.

Dec. 6*th.* Was the funeral of an aged man, called Edward Bartman. He moved hither in 1831, and was baptized a month ago. In him we saw a proof of the faithfulness of the Good Shepherd, in calling poor wandering sheep even in the eleventh hour, to join His flock. At his baptism, it was evident, that the love of CHRIST filled his heart, and that he delivered himself up to him as his blood-bought property. Thus, he spent his latter days in reliance upon his Saviour; and we consider him as a brand plucked out of the burning.

24*th.* In the evening we celebrated the birth of our incarnate GOD and Redeemer, and were highly gratified by hearing our numerous company of children singing with cheerful voices, "Hosanna to the Son of David!" A great many of our neighbors attended the services of Christmas-day.

In the past year our missionary family has experienced the following changes. The single Brethren, H. B. Schopman, E. Lees, and Brother and Sister Nauhaus, with their two little daughters, have come to live here. Brother and Sister Luttring, and their four children, have left us for Elim. Four children were born,—so that our mission-family consists of twenty persons, including children.

In our congregation, 39 children were born, and 40 persons obtained leave to live here,—in all, 79; 27 departed this life.

The congregation consists of 1327 persons, of whom 610 are communicants, and 388 children and young people.

H. P. HALLBECK. C. F. NAUHAUS. J. F. STEIN.
C. G. SONDERMAN. P. H. BRAUER. H. B. SCHOPMAN.

EXTRACTS FROM THE DIARY OF GROENEKLOOF, FOR THE YEAR 1832.

Jan. 6*th.* BEING Epiphany, three adults were baptized, and in the evening we partook of the holy communion.

On the 9*th* was the funeral of Ernest Esau. He had suffered long and severely from the Lazarus sickness, and his life was rendered miserable by his wife's leaving him and their children, nearly in a state of starvation, he being unable to provide them with food. These trials made him take refuge to the LORD in fervent prayer, and he was not left without support. We trust that he departed as a pardoned sinner.

23*d*. Our adult schools were re-commenced in regular order.

March 14*th*. Two persons were confirmed previous to their first enjoyment of the holy communion.

25*th*. An old widow, Salome September, departed this life. She was baptized in March, 1820, and admitted to the holy communion in 1823. She had formerly lived with a pious farmer, who read the Bible to his slaves, and instructed them, by means of schools and expositions of Scripture. Thus she became acquainted with the word of GOD, and was careful in the education of her grandchildren and great-grandchildren. She died at a very advanced age.

April 8*th*. A Missionary of the Rhenish Missionary Society, Baron Wurmb, now residing at Wupperthal, in the Cedar mountains, paid us a visit, in company of Mr. Evans, an English schoolmaster in Clanwilliam. The latter was taken ill, and they could not leave us till the 16th. During their stay, Baron Wurmb delivered several edifying discourses to the congregation, and made a present to the school.

The celebration of the Lord's supper on Maundy Thursday was a time of refreshing from His presence. Brother Lehman and his wife having previously spoken with all the communicants, expressed their conviction that the Spirit of GOD was carrying on a work of grace in the hearts of most of them, causing them to increase in the love and knowledge of JESUS CHRIST their Saviour.

18*th*. Agnes Wilms departed this life. She came hither as an orphan, and became a communicant in 1822. In 1825 she married Augustus Wilms, and was distinguished by a remarkable share of good sense and mental energy, but also by a rather violent temper; if, however, it broke out into any improper speech or conduct, she was always ready to confess her fault, and ask forgiveness, and plainly showed what manner of spirit she was of. During the present year, her health declined. She was resigned to the will of the LORD for life or death, and often declared, that she knew he had chosen her for his blood-bought property, and that when he took her to himself, he would care for her children, and be to them more than father or mother. She was only 32 years of age.

The celebration of Good Friday and Easter Sunday was distinguished by peculiar blessings. Three adults were baptized on Easter-day.

28*th*. Baron Wurmb and Mr. Evans returned to us. The former had obtained from the government possession of some

land for a mission-settlement on the Oliphants River. He preached here on the 29th, and left us the next day, with our best wishes.

We had the usual meetings with those who had been baptized, received into the congregation, or admitted to the holy communion since Easter, 1831; and we commended them to the faithfulness and leading of the Good Shepherd, that they may be preserved in his grace, and follow him in simplicity. In the evening, we were rejoiced by the arrival of Brother and Sister Lemmertz, from Enon; and on the 30th, in the evening meeting, they were introduced to the congregation, and commended to the LORD's blessing in fervent prayer.

May 6th. Brother Lammertz preached his introductory sermon; during the course of the following week, he undertook the care of the girls' school, which had been held by Brother Meyer, in conjunction with that of the little boys. He also took charge of the Sunday School of the women and girls, hitherto held by Sister Clemens. Brother Meyer began a Sunday School for all the men and boys. All these schools are well attended, except during the time of harvest. Other regulations were also made, for the instruction of old and young in Christian doctrine.

9th. Seven persons were confirmed, previous to the first enjoyment of the holy communion.

June 7th. The festival of Whitsuntide was distinguished by a spirit of praise and thanksgiving, for the gift of the HOLY GHOST.

14th. Brother Lemmertz, on a visit to some families in the settlement, had the misfortune to be attacked and thrown down by an ox; but, by GOD's mercy, was preserved from material injury.

18th. Brother and Sister Lemmertz spoke with all the new people, candidates for baptism, and baptized children, and declared their conversations to have been, in general, satisfactory.

24th. In the afternoon an adult was baptized, and three persons, baptized as children, received into the congregation. During the first half of the year 1832, five women have left the congregation; thirty persons, men, women, and children, have obtained leave to live here. We commend ourselves and our flock to the kind remembrance and prayers of all our dear brethren, and sisters, and friends.

A. M. AUGUST. CLEMENS. JOHN LEMMERTZ.
JOSEPH LEHMAN. H. F. MEYER.

EXTRACTS OF LETTERS FROM BROTHER H. P. HALLBECK.

Gnadenthal, Sept. 17th, 1832.

"DEAR BROTHER,—I am happy to inform you, that we have had, of late, not only a busy, but a blessed and encouraging season—a time of refreshment from the LORD our Saviour. The several opportunities which we have had in the course of this and the preceding month, to speak individually with almost every

inhabitant of the place, have given us abundant cause to thank the LORD for the blessing with which he is pleased to accompany our feeble labors. The increasing attention to the means of grace, and the generally peaceful course of the congregation, are proofs that we are not deceived by hypocritical professions. I cannot help considering it as a matter of gratitude to our Saviour, and a proof of the influence of his Spirit, that, among more than 350 married people, with whom we conversed previous to the 7th of September, not a single serious difference existed. Peace, harmony, and earnestness in seeking their own and their children's true welfare, characterized the great body of them, and many owned, with tears, that the Infant School had opened their eyes to the importance of their duties as Christian parents; and that the most beneficial effects of every kind had been thereby produced among both old and young. Also, in our neighborhood, there appears to be a shaking among the dry bones. Every Sunday a considerable number of our neighbors attend our Church, amounting sometimes to forty or fifty, beside their servants. Several wagon companies arrive usually on the Saturday evening, and stop over night at our little inn. Never before have I had so many applications for hymn-books, and other religious publications. The celebration of the 21st of August was attended with rich blessings; not only was the congregation deeply affected and edified by the remembrance of the mercies bestowed on them and other heathen nations during the last century, but a review of that spirit of self-denial and devotedness which animated our first missionaries, humbled us before our Divine Master, and led us to surrender ourselves anew to his service. After the morning meeting on the 21st, an elderly Hottentot sister was heard to exclaim—'Never a meeting so entered into my *binnegoed* (inmost parts).'

"On the 31st of August, Brother and Sister Nauhaus, with their two children, arrived here to relieve Brother Luttring, who, after six years' faithful service, left us on the 4th of September for Elim. His health was so far improved, that he was able again to hold public discourses. His taking leave of the girls' school was an interesting and highly affecting scene: 111 children were present, of whom 85 could read in the Harmony of the Four Gospels, and only 26 formed the classes of spellers. On the 12th of this month, being the anniversary of the opening of our Infant School, a meeting was held, with 130 infants and their parents, in the church, when the former went through their exercises to the astonishment and delight of the spectators, and 16 were advanced to the school of older children, most of whom were immediately classed among the readers. Thus, by the blessing of our Saviour, the learning of the alphabet and spelling will soon be confined to the lower school, and the other schools will consist of readers, whereby time will be gained for other useful instruction.

"My last letters from Shiloh were dated the 27th of July, at which time all the Missionaries were well. The first baptized,

Salome, was under instruction for the enjoyment of the Lord's supper, and appeared to be deeply affected. The other baptized members gave good hopes.

"*October* 26*th*, 1832.

"Shortly after despatching my last letter, we had the pleasure to see Brother and Sister Brauer arrive here by way of Groenekloof. Our new fellow-laborers please us much, and I think they are already happy in the midst of us. Brother Schopman is an acquisition, both as a preacher and school-master.

"The Rev. Mr. Start visited Groenekloof, and seemed to be much interested in what he saw. We had lately a very agreeable visit from Mr. and Mrs. Nisbet from the East Indies, who remained here upward of a fortnight, and made a handsome donation of nearly 20*l.* to our schools and poor's-fund. They partook with our congregation of the holy communion, and were much refreshed and edified. On taking leave, they were sensibly affected, and assured us, that they should be ever ready to assist us, and to promote the cause in which we are engaged. In a conference the day before yesterday, 13 persons were appointed for advancement in the privileges of the Church at Hemel-en-Aarde, among whom was one for baptism; and I have just received a letter from Brother Teutsch, which mentions that five were baptized at Elim last Sunday. An Infant School was opened there with upward of 30 children on the 1st of October, and I have some hopes that a similar institution will by and by be established in Groenekloof.

"At Shiloh there are, at the present time, beside the dwellings of the Missionaries, 45 houses of Tambookies, and 18 of Hottentots and Bushmen. Of the latter tribe, several families had been admitted of late. The Brethren have two schools, one in the native language, kept by Brother Bonatz, and another in Dutch, kept by Brother Hoffman, which are both in a promising state, particularly the former. The baptized continued to walk worthy of their profession.

"*Hemel-en-Aarde*, *Oct.* 29*th*, 1832.

"Thanks to our Saviour! I have again hardly any but gratifying intelligence to communicate. While so great a portion of the world is laid waste by a fearful pestilence, the angel of death has not yet been permitted to visit our shores, and both the Missionaries, and their flocks in general, enjoy a good state of health. While we hear, from every quarter, of revolt and insubordination, peace and tranquillity prevail in a striking manner both in our mission-families, and in our congregations; and the attempts at disturbance in certain parts of the country have, under God, been frustrated by the prudent measures of our government. And, what to us is more cheering than all, there is an evident revival of spiritual religion among those who dwell around us. The awakening to which I alluded in a former letter, is spreading far and wide throughout the district. Though we are well convinced

that the Spirit of God alone is able to quicken the dead, and are far from arrogating to ourselves what is due to the divine agency, it is a subject of thankfulness to us all, that we have been favored by our gracious Lord to assist both in kindling and keeping alive this sacred flame. On my way hither, I called at the house of a pious elder of the Caledon Church, who is in the habit of holding meetings in his house, and inquired of him concerning the cause of the change which has taken place. He told me, he was at a loss to mention the cause; all he knew was, that the first symptoms appeared in two individuals, who for a length of time have been in the habit of attending the Church at Gnadenthal. He added, what I knew before, that the Gnadenthal hymn-book is the chief book of devotion when the people meet, each reading a hymn, which he finds suited to his circumstances, and which then affords matter of pious conversation. You will easily understand, that the circumstances just referred to, exercise a most beneficial influence on our missionary labor both at Gnadenthal and Elim. May our Saviour grant us wisdom to profit by the facilities he has afforded us, and to be truly united in love with those, whose earnest desire it is to be devoted to the Lord, though they do not belong to our Church!

"In our Hottentot congregations, I cannot perceive such striking instances of conversion, but they are all in a pleasing course. The workings of the Spirit are perceived, not in a general emotion like a rushing mighty wind, but in a quiet, steady growth in grace, and in various inward and outward improvements. Every experienced servant of Christ will acknowledge, that it is always difficult to state, with certainty, the condition of his flock, and that there are seasons, when he is quite at a loss to ascertain, whether there is a movement forward or backward; but if there ever was a time during my service of fifteen years in this mission, when I could with full confidence believe, that there is a forward movement, *that time is the present.* The Missionaries are certainly more than ever alive to their important duties, and are truly united in love; and as to the congregation, earnestness in seeking the one thing needful, and in the faithful use of the means of grace, is perceptible among its members. By the establishment of Infant Schools in Gnadenthal and Elim, the very infants have become, as it were, our fellow-missionaries, and witnesses of the truth throughout the place, and in every house."

EXTRACT OF A LETTER FROM BROTHER AUGUST. CLEMENS.

"*Groenekloof, Nov. 30th,* 1832.

"Dear Brother,—You will see from our diary, that Brother Lemmertz and his wife have arrived with us, to join us in our labors in this congregation. They were most welcome to us all, and to me and my wife in particular, as old friends and travelling companions. We are proceeding quietly. When we first came hither in 1815, our number was 200; and now, in 1832, it is 660.

Sixty new inhabitants have been admitted during this year, and every one requires a dwelling and garden. O that they were all true children of GOD, and proved themselves such in word and walk; but there are many among them, to whom the LORD must say, 'Why cumber ye the ground?' Yet His mercy pleads for another year's patience.

"We had an agreeable visit from the Rev. Mr. Start and his wife, in company with two Wurtemberg Missionaries, whom we received with much love. Their stay was too short, being only for one night; but we were edified by their conversation. O, how trifling is the distinction between religious denominations, if they do but agree in love to our Saviour, and make him and his cross the ground of their profession, hoping for salvation through him alone!

"My wife is very active in her calling, and the LORD blesses her with health and strength."

FROM BROTHER W. C. GENTH.

"*Enon, July 11th*, 1832.

"DEAR BROTHER,—Since the 11th of March, I have been stationed at Enon, and both my dear wife and myself have cause to bless the LORD, for the mercies here vouchsafed to us, and especially for the health we have enjoyed in this salubrious climate. The number of inhabitants belonging to Enon is not numerous, when compared with that of our congregation at Paramaribo; and it therefore often seems to me, as if I had less employment here, of a strictly missionary character, than I have been accustomed to. With our fellow-laborers, the Brethren Halter and Hornig, we live and labor in harmony. It is my daily prayer to the LORD, that he would give me grace to serve him in humility, and faithfully to watch over the souls, whom he has been pleased to commit to our charge.

"The weather is at present very cold, and we see hoar-frost all around us. The vines, peaches, and almond trees, lose their leaves; and the orange and lemon trees, which retain theirs, are loaded with their bright yellow fruits. The cold is particularly severe for the Hottentot children, but they seem to make but little account of it; they are seen in every direction running about without shoes and stockings; yet they are subject to cold, and cough much both at school and at church. In general, I am thankful to say, we live here in a state of rest and quietness, both from within and from without. Deviations from the right way are not wanting among our people, and church discipline has to be exercised; but the LORD supports us in the discharge of this always painful duty, by the evidences which he affords us, that his grace rules in the hearts of others, and enables them to walk worthy of the Gospel."

LETTERS FROM BROTHER ADOLPH BONATZ.

"*Shiloh, July 28th*, 1832.

"You are aware, that it is customary among the Caffre nations, for every young man who proposes to marry, to pay a certain number of cattle to the parents of his bride, and that it is owing to this practice, that the wife is afterward looked upon and treated as the slave of her husband, being compelled to work in the ground, build houses, and perform other kinds of manual labor. The husband has, meanwhile, but one employment, viz. to milk the cows, (the women being never allowed to do this, or even to enter the cattle kraal,) which being over, they go a hunting, or sit talking together. One morning we saw a number of Tambookies seize their assagays, and prepare to fight. The reason of this was, that one of the Caffre captains who resides here, had not paid over to his father-in-law the required number of cattle, and the latter, who lives in Caffraria, had in consequence sent a party to carry off, either the cattle or the wife. Though, at the outset, they seemed very furious against each other, the LORD inclined their hearts to listen to our remonstrances, and accommodate the quarrel. The difficulties to which we are exposed in our connexion with these people, arising out of their heathenish customs, are indeed neither few nor trifling. They often tell us, that if the word of GOD would not forbid their keeping up their old practices, they would gladly hear and obey it. But how is it possible, that light should thus have communion with darkness?

"In the middle of May, a Tambookie arrived here; he had fled from his chief, Mapas, who had taken all his cattle, pretending that he was a wizard. Mapas would have killed him, if a friend had not made him aware of his danger; by this means he narrowly escaped, and saved his life by seeking protection with us. If a person is sick, they generally suppose the sickness to be occasioned by witchcraft, and consult a witch. If she agrees with them, they generally murder the accused. Alas, in how miserable a state are these Caffre nations! Let us implore the LORD, that he would change the hearts of these benighted heathens, and bring them to that happiness which we enjoy in him.

"As we found, that very few Tambookie children attended the school in which Dutch is taught, we were induced to begin a school for the Tambookies, in which they are taught to read their own language; and we have the pleasure to see fifty of their children attend. The Lord's prayer, translated into this tongue, we got from the English Missionaries, and the children repeat it after me very accurately. At home the children are under no kind of control, the parents think they show their love to them best, by suffering them to do what they please, expecting that they will then assist them in their declining years. This being the case, no Tambookie will compel his child to go to school; and I must seek to make the school as agreeable as possible to

the scholars. I therefore follow Brother Hallbeck's example in his Infant School, and show the children the picture of a creature, or any other interesting object, which gives an opportunity for conversation, and for learning this difficult language myself. Much business, connected with our removal to our new house, has interrupted my study of the Tambookie and English languages, but I shall soon begin again with renewed zeal.

"*Shiloh, Nov. 6th*, 1832.

"Dear Brother,—My last letter contained some instances of the wildness of the inhabitants of this place, and of their obstinate adherence to their old heathenish customs. I am sorry to say, that greatly as they have improved in the culture of their gardens, there are still too many who show, by their behavior, that they love darkness rather than light. Many of the Caffres do not believe that there is a God, nor that they have an immortal soul, nor that God will render to every man according to his works. Who, therefore, can expect otherwise than that their deeds are evil? Blind in sin, they only seek to gratify their carnal appetites, and despise the one thing needful,—the salvation of their souls. O what a fool is man in his natural state! May the Lord have mercy upon them and open their eyes, that they may be able to understand his gracious dealings with them!

"From the 19th to the 22d of August, all the high land about us was white with snow. Of five Hottentots who set out from the Kat River, three were frozen to death in crossing the mountains, and the two remaining were brought hither half dead.

"As a proof how the Tambookies cleave to their heathenish customs, I may mention, that many of them have but nine fingers, the tenth being cut off as far as the middle joint: they profess to believe that a child will thus get more strength, and grow wiser; and in many families the parents act thus toward all their children, though they love them much.

"On the 16th of Oct., we again heard, that a great number of cattle and horses of the farmers had been stolen by Caffres belonging to a tribe near Mapas' dwelling, a day's journey from hence. Two Caffres were killed in the fray, but the thieves got off with their booty. A party of fifty-six farmers, thereupon, entered the Tambookie country, but recovered only a part of their stolen cattle. May the Lord protect us from the attempts of Satan and his emissaries to disturb this mission!

"November 1st, we had an opportunity of seeing a disagreeable affray in our place. A Caffre, who kept watch, had punished a boy for suffering the cattle to stray; whereupon a Tambookie captain, who favored the boy, came to us and demanded, that we should assist him in fining the Caffre ten oxen, according to their laws. We answered, that we had not come hither to execute their laws, but to instruct them in the law of God, but that we would speak with the Caffre about having flogged the boy. Toward evening, I saw a great number of Tambookies and

Hottentots running toward the cattle kraal of the Hottentots, and I hastened to prevent them from killing the poor man. They exclaimed, that he was but a dog, and must be killed; however, by GOD's mercy, we delivered the man, and brought him into the house. Hereupon the captain grew furious, and ran and fetched assagays to attack us; but the LORD protected us from harm, and the people themselves laid hold of the captain and brought him away by force.

"I cannot conclude my letter without giving you some information how my Tambookie school advances. On this head, all my complaints are turned to thanksgivings to the LORD, and my discouragements into joy and hope, that the LORD will begin a good work in the hearts of the children. The greater part love the school so much, that they often assemble near our houses, waiting for the time; and sometimes I need not ring the bell. On Wednesdays and Saturdays we have school only in the afternoon; but they often beg me to keep school in the forenoon, using these words:—*inkosi*, (sir); *maak skool*, *iyatanda iskool*, (we love the school). They are glad when I give them a piece of chalk, and go and write letters on the flat stones near our house. We wish they had slates to write upon. Nothing pleases them more, than to find a piece of paper with letters upon it. There are some, who can spell almost all the words I write on the black board. Most of the children can repeat the Lord's prayer without fault, and some of the parents have learnt it from their children. They have also learnt some hymns, and are now learning the ten commandments. I had once written the words—*dumesani utixo nonke nina abantu*, (praise the LORD, all ye nations!) On asking a little boy, why we ought to praise GOD? He replied, "Because GOD gives us all things which we need.' On repeating the commandment, 'Thou shalt love thy neighbor as thyself,' I asked, Who is our neighbor? Is only our best friend to be understood? I was answered,—*Haie abantu nonke*, (no; all men.) When I repeated, 'Thou shalt love the LORD thy GOD with all thy heart,' a little girl exclaimed, 'I love him!' I could quote other encouraging expressions; but it is time to conclude. Remember us in your prayers."

EXTRACT OF LETTERS FROM BROTHER H. P. HALLBECK.

"*Gnadenthal, Jan. 7th*, 1833.

"DEAR BROTHER,—The review of the state and progress of our missionary work during the past year, is well calculated to inspire us with confident hope in the prospect of futurity. As it respects Gnadenthal, I may safely declare, that there was never a New-Year's eve, when we raised our voices in more fervent thanksgivings than on that occasion at the late anniversary. 'The LORD has indeed done great things for us, whereof we are glad.' Our church has been filled with attentive hearers; our schools with crowds of children, greater than ever before;

and both church and schools have been blessed by the hallowed presence of the Spirit of God, who has wrought a marvellous change in the hearts of many, both old and young. Wonderful, indeed, has been the revival of religion around us, by which the very tone of society throughout our whole district has been greatly altered, and a wide door of usefulness opened to us, which before seemed altogether closed. The farmers who, in former times, were not unjustly looked upon as the opposers of the work, are now our brethren and fellow-laborers in Christ; sympathizing in our sorrows, and rejoicing in, and praying for our success. Of this description are, indeed, the majority of our neighbors; and one consequence has been, that some of them have earnestly desired us to open a school for their children, a request which we may, perhaps, ere long endeavor to comply with, Brother Lees and Sister Schulz having already offered their assistance for this purpose. Gnadenthal is now, more than ever, like a sweet fountain, in the midst of a parched desert. Whoever is thirsty, no matter of what tribe or condition, hastens to the refreshing spring: of this simile, we are reminded every returning sabbath. Soon after the despatch of my last letter, a messenger from Elim brought news that Brother Teutsch was dangerously ill; upon which Brother Lees hastened thither, and, according to all human appearance, arrived just in time to save his valuable life, which was in serious danger from a bilious fever. Before Christmas, however, the patient was so far recovered, that he could accompany the doctor hither, where he spent a few days, in order to recruit his strength. Meanwhile, Brother Schopman has been at Elim since the 16th of December, to assist Brother Luttring in the work of the ministry, for which he has evident gifts. Meanwhile, I can give you our numbers at the close of the year 1832, and the chief personal occurrences during its progress. Fifteen individuals became candidates for baptism; 17 adults and 48 children were baptized; 29 received into the congregation; 38 became candidates for the communion; 29 communicants; born, 39; new comers admitted, 40; deaths, 27; removed to other congregations, 13; dismissed, 10; struck off the list, on account of long absence, 21. At the close of the year, we counted 610 communicants; 93 candidates for communion; 129 baptized or received; 388 baptized children; 33 candidates for baptism; and 74 new comers and unbaptized children. In all, 1327,—eight more than last year.

"On the 21st December, I closed the Infant School for last year, 125 children being present; and was enabled, by the gifts of kind friends, to distribute Christmas presents to all the children. It was a day of great rejoicing to all present, and the only drawback with the children was, the prospect of having no school for a few days, as the school-room stood in need of white-washing, and a thorough cleaning. Though many of the Hottentot parents are dispersed in the harvest, such is the anxiety for the welfare of their children, that they contrive to leave their little ones to

the care of their neighbors. One of my Hottentot assistants, who had no mind for school-keeping, has been released from the work, and is now busy in the cutlery; but his place is well supplied by an exemplary Hottentot Sister. A great number of visiters have lately been at Gnadenthal; among the rest, we have just had an agreeable visit of Captain Clinton. He informed us, that he had recently visited Shiloh, and had been quite astonished at the progress already made at that station. Our Brethren there have obtained the gospel of St. John, and a collection of hymns in the Caffre language, printed by the Glasgow Society's Missionaries. Brother Bonatz's Tambookie school is doing well, and I have just received a present of 20 rix-dollars, to purchase slates and paper for its use. Brother Fritsch intends bringing more land under cultivation, by leading out the water higher up the river. At Enon, Brother Hornig had been unwell, but was again restored to health. We have reason, on the whole, to thank God for a good harvest. The season being, however, later than usual, few slaves and Hottentots from the neighboring farms could attend our Church at the Christmas and New-Year's festivals, and many of our own Hottentots were absent. But the farmers and their families are not kept away from the Church by common difficulties; particularly on New-Year's day, they attended in greater numbers than ever before, and their conduct was truly edifying. Many of them had labored hard in the fields till after sun-set, and had consequently to employ the night for their journey hither. As the day advanced, our lodging-house, our two school-rooms, and two other large apartments, became gradually filled with people. In former years, our overseers had enough to do, to maintain order in the crowded streets and lanes near the church. Now, the pious visiters in the schools and dwellings joined, between the meetings, in singing hymns out of our hymn-book, and those out of doors listened to the singers with devout attention. The whole scene, in the quiet hours of a beautiful moon-light night, was well calculated to raise feelings of devotion in every breast, particularly at such a season. After the sermon on New-Year's day, it was made known that there would, as usual, be a meeting for the strangers in the afternoon. Some of the farmers were thereby brought into a dilemma. They did not like to lose the service, and yet could hardly afford time to stay longer, their wheat being over-ripe, and in danger of falling to the ground. But their hesitation was soon at an end. 'Have you forgotten,' said one of them, 'that in former years, when we met for sinful pleasures, we used to cut the harness of the first who attempted to decamp?' This remark led to a profitable conversation; all but one or two remained, attended the meeting, and were glad that they had not lost this opportunity of spiritual profit.

"Between Christmas and New-Year, I visited Hemel-en-Aarde. Brother Tietze is recovered from his liver-complaint. Last year, 5 lepers became candidates for baptism; 11 adults and 1 child were baptized; 10 became candidates for the communion; 7 com-

municants; 21 departed this life. The number of patients in the establishment, at the close of the year, was 96. At Elim, there was just such a concourse of people at New-Year as with us. The Infant School affords Brother Teutsch so much pleasure, that he would not be without it on any account. At Enon, the missionary family were well on the 21st December, and they had had fine rains, and a fruitful season.

"*Cape-Town, Jan. 30th*, 1833.

"Since the date of my last, I have paid a short visit at Groenekloof, by desire of the Missionaries there. During my stay, it was resolved that an Infant School should be established without loss of time; and I am happy to be informed, since my return, that the necessary measures for this purpose are in progress, and that the names of above 60 children are already on the list. The vestry attached to the church will, for the present, be fitted up as a school-room. The public attention in this colony has of late been greatly drawn to our labors, in this department of education; and this circumstance should prove a stimulus, although a subordinate one, to encourage us to increased exertion.

"H. P. HALLBECK."

FROM BROTHER ADOLPH BONATZ.

"*Shiloh, Jan. 7th*, 1833.

"DEAR BROTHER,—Since my last, there have been some unpleasant and dangerous quarrels, which we had much difficulty in accommodating, before any bloodshed had taken place. These poor people are most unwilling to leave off their superstitious customs. When a person is about to die, they carry him out into the wilderness, to be devoured by lions or wolves; and much persuasion is required, to induce them to bury their nearest relatives.

"Though but little traces can be discovered of the work of the HOLY SPIRIT in the hearts of the adults, you would be delighted to see the eagerness the children continue to show for learning. They are naturally very wild, and without control; but when I ring the bell, they are seen running hither from all directions—from the banks of the river, the gardens, and the fields. This is by their own impulse, for no father ventures to tell his child to attend the school. We have received some little books in their language, from the Scotch Missionaries at Chumie, for which we are much obliged to them. Two girls and one boy are able to spell and read all the words in the first epistle of John. They can all repeat some hymns, the Lord's prayer, and the ten commandments. After school is over, they sit before the church, and will not go home. One of the boys is very eager to learn the trade of a joiner. He always visits me when I am at work. His father is a rich man, living with Captain Mapas; but he says, 'I never will go back to my father; I will work with you, and earn something to buy necessary clothing.' He is my most diligent school-

boy, and declares that he will never return to his mother, because she killed his little brother.

"On a review of the year past, we have numberless proofs that the LORD has thus far been with us. He has preserved us in peace, and frustrated the designs of every enemy; though we have heard enough of murder and stealing in the neighborhood. He gave us a much richer harvest than we could have expected. We have, therefore, entered the New-Year with renewed confidence that he will be with us in all we do for his name' sake."

[From the "Periodical Accounts," &c.]

III. WEST INDIES.

1. JAMAICA.

EXTRACT FROM THE DIARY OF NEW FULNEC, FOR THE YEAR 1831.

January 1*st.* ABOUT noon, we were agreeably surprised by about a hundred persons, free and slaves, collecting for service, although Brother Zorn, who thought that none would come, had not announced it. He addressed them from the words: "Time is short, the fashion of this world passeth away." Afterward, we had a pleasant conversation with several of the hearers.

Sunday, 2*d.* Having preached so frequently at this place, viz. three times on Christmas, and once on New-Year's day, Brother Zorn determined to go to Ipswich estate, and give the negroes there an opportunity to hear the word of GOD. Quite early, Brother and Sister Zorn rode there together, the distance being seven or eight miles further inland. Passing the falls on the Y. S. river, which are by no means contemptible, whether as to height or beauty of scenery, they proceeded up a wild pass, and then descended into the remote gulley of Ipswich, surrounded by precipitous mountains, resembling huge pyramids piled upon each other. The valley is narrow, winding, and perfectly level, and intersected by a small stream. The luxuriance and regularity of the cane-pieces, contrasted with the savage grandeur of the forest-covered hills, strike the mind very forcibly. But the pleasure of the negroes, in having the Gospel brought to their own homes, was more cheering than every thing else. The children were soon brought up, and we spent some time in teaching them the Lord's prayer and the creed. About ten o'clock, the hall in the overseer's house was crowded with adult negroes, chiefly from the estate, and though many had never been in a place of worship, they were very attentive.

February 5*th.* Early this morning I accompanied Brother Pfeiffer about five miles on his way home, and then retraced my way leisurely, calling at different houses near the road-side, for the purpose of religious conversation with the free brown and

black settlers. At the first cluster of houses, I met an elderly negro making baskets; in the course of the conversation, he soon informed me that he occasionally attended the preaching of the Gospel at Spring-Vale, for which I commended him, at the same time explaining the necessity of something more than the mere observance of outward forms. At the adjoining house I found two negro women, who, by an annual sum paid to their master, have purchased the liberty of going where they like; yet, they never attend public worship. Upon my expressing my surprise at this neglect, one endeavoured to excuse herself, by saying she found it so difficult to make up her annual hire, that she had no time. On being asked whether she worked on Sundays, she answered in the negative; but to the next question, how she spent the Lord's day, she was not willing to reply, knowing, probably, that her answers would condemn her. After some suitable admonitions, I left them, and proceeded to the workshop of a mechanic: where I had some conversation with him and his son. They admitted the truth of all the remarks made, but nevertheless seemed unwilling to amend their lives: so fast does Satan bind his followers in his slavish chains.

Sunday, 6*th*. Being prayer-day, five persons baptized in the Established Church, were received as members in the meeting of the congregation. At the public service there was a tolerable attendance, and we felt much encouraged by the evident presence of the LORD. At a subsequent meeting, two of our brethren, William Springvale and Adam Hazelgrove, were appointed assistants in this congregation. They expressed their readiness to serve the LORD according to their ability, and were particularly exhorted to an humble and exemplary conduct.

9*th*. I went to Spring-Vale, to examine the children of the school, and to preach to the adults. I found it necessary to speak very plainly on some hinderances thrown in the way of the negroes attending our chapel; and also severely to reprove those who said they could not attend, because they durst then no longer steal from their masters.

16*th*. I started early with Mr. Farquharson for his property in the interior mountains, distant upward of twenty miles. In the course of the journey, I saw the Nassau district; among the rest, Windsor estate, and the ruins of Williamsfield-house, where Brother Ward lived for some years. In the evening I had an opportunity of addressing the negroes in that remote place. It is situated far in the interior, amid trackless forests, and is five miles from any human habitation. It was near this spot, that a number of runaway negroes, some years ago, established a village, and lived there secure and independent, till they were at length discovered, and some of them taken prisoners.—The solitude is truly profound, and nothing but waves of foliage meet the eye.

April 1*st*, *Good Friday*. The negroes on Spring-Vale and Hazelgrove having the day given them, a considerable number

collected to the morning-service, in which the history of the day was read. The greater part of those present seemed to have a sense of the dying love of our Saviour, May the impression prove abiding. In the evening we had another solemn service, meeting in spirit around the tomb of our LORD and Saviour, and felt a truly sabbatic foretaste of that rest which remaineth for the people of GOD.

Sunday, 3*d*, *Easter*. As the day began to dawn, about 200 negroes, all dressed in white, assembled in the family burial-ground at Spring-Vale, in fellowship with whom we prayed the Easter-morning litany, and afterward read the history of the day. The public service was attended by a larger number than we had ever seen before at this place, probably about 500, to whom the resurrection of CHRIST was held forth as a matter of joy to the believer. This being our prayer-day, one man received holy baptism, and in the meeting of the congregation, several were acknowledged as members of our Church. It was a happy day for us.—O that the good seed of the word may this day have fallen into some good and honest heart, that fruit may be produced to the glory of our adorable Saviour.

Sunday, 24*th*. Was the baptism of Amy, the firstling from the Y. S. estate, by the name of Mary Mitchell. We are glad to see about twenty women from that estate now beginning to attend pretty regularly. Those from Ipswich estate have fallen off very much, owing to their impatience to be baptized, which we could not conscientiously comply with, till we saw evidences of a work of grace in their hearts. A number of them having obtained leave, have gone to the parish-church, and been baptized, and now these poor creatures think themselves Christians, though they live just as before. Our prayer for them is, that they may be led to see that the commandments of the LORD are not a vain thing, but the keeping of them is life to all who know and love him.

June 5*th*. Being our prayer-day, three adults and one infant were baptized. Among them was a poor man, whose legs were so weak, that he could not stand upright, but only moved along on his hands and feet. Fortunately for him, he can now and then borrow a horse, on which he comes to hear the words of the great Physician of souls. It is a very affecting sight to see such poor decrepit persons crawling to the house of GOD, many of them truly hungry after the word of life.

July 15*th*. Attended meetings for the instruction of the children. On these occasions a number of old and infirm negroes, chiefly women, come up to the house, and are present when I am engaged with the children. As some of these people do not wish to be noticed, I take the opportunity of speaking to them indirectly, by addressing the children in such a manner, that it may also, with the LORD's blessing, come home to their hearts. In fact, they are all children in understanding, and can scarcely receive the plainest truths conveyed in the plainest words. It is frequently distressing, after explaining in the easiest language, some part of the Gospel

of salvation, to see their eyes fixed upon you with a vacant stare, their answers proving that they have not understood a single sentence. Then we must begin afresh and try to be understood, perhaps by the aid of a figure or simile ; and sometimes we succeed in that manner, at least so far as to leave a faint impression in their memories.

28*th.* A superstitious rite is to be performed this evening by the negroes at Y. S. A week or two ago, a lad belonging to that estate was drowned in the river, and now his relations are to make a great feast, and a conjuror is to catch his shadow. They probably suppose, that, as he came to so untimely an end, his spirit is not at rest, and that by the aid of an Obeah man, this can be accomplished.

September 26*th.* I called to see our assistant Rebecca, at Hazelgrove, and had some interesting conversation with her. Though an African, she had learnt to read very well, and her Bible is her treasure. She is very useful in her office, for, to the sensibility of a female, she adds a sound judgment, and her heart is truly devoted to the LORD.

November 18*th.* I rode to Ipswich to catechize the children and visit the old and infirm. These visits, on an estate where there is hardly any thing but nominal Christianity, are often painful and embarrassing to the Missionary. There are so many, and such clamorous applications from the weak and diseased, for the rite of holy baptism, while they are in the grossest spiritual darkness, that the visiter must expect to be severely tried. He then sets about giving them some easy instructions in the fundamentals of Christianity, which, perhaps, by the next week, are entirely forgotten. Thus it is at Ipswich ; on this occasion, however, I found two aged women, whom I had been instructing for nearly a year, in a suitable frame of mind ; I therefore felt at liberty to comply with their request. In the presence of a few others, they were baptized into the death of JESUS.

On Christmas day we had a full church, but the people did not seem as attentive as we could have wished. The children gave us but little pleasure, being listless and indifferent ; in the classes, the people were exhorted to remember the great subject of the festival, and to take it home with them for further consideration. We concluded our services for this year with a blessed sense of our Saviour's presence and peace, acknowledging our manifold short-comings and defects. It was a matter of joyful surprise to us, that there was no noise of drumming and dancing at Y. S., as usual in other years, and which we had anticipated would disturb our devotions. On the whole, we trust this festival has not passed without new light and life having been communicated to some souls, by the blessed influence of the HOLY SPIRIT.

Our small flock consisted, at the close of the year, of 11 communicants, 59 baptized adults, not yet admitted to the Lord's table, and 253 new people and candidates—total, 323 ; to whom may be added, about 100 children under our care. We commend

ourselves to the intercessions of all our brethren and sisters, and friends, at the throne of grace. JACOB ZORN.

EXTRACT OF A LETTER FROM BROTHER J. ELLIS.

"*Fairfield, Feb. 26th*, 1833.

"DEAR BROTHER,—The building at Malvern, or New Bethlehem, is advancing. The walls, which are 50 feet by 30, would, according to the regular prices of building, have cost several hundred pounds; but a hundred will be all we shall have to pay for them. The affair stands thus: we have bought 40 acres of land for the sum of 200*l.* currency, (about 140*l.* sterling,) and on giving one half of the said land to Mr. Miller, he has built the walls of the school (or church) of substantial stone-work, reckoning what it comes to, above 100*l.*, as his subscription. How to obtain a sufficiency of money for the roof, doors, windows, &c., is now the consideration. There is an old dwelling-house on our part of the land, standing near the building, which, through the kindness of the ladies and Mr. Miller, has been repaired and rendered habitable. In this habitation, I believe, Brother and Sister Haman will take up their abode, and keep school; so you see, if the LORD'S blessing attends their labors, we shall have something very like a regular establishment. I wish you could find a few friends who are interested in this promising place, and who are able and willing to give us a helping hand, for the negroes seem really hungry after the word of life."

FROM BROTHER J. RENKEWITZ.

"*New Eden, Jan. 2d*, 1833.

"DEAR BROTHER,—You will probably be more concerned than surprised to hear, that the congregation under our care has experienced a considerable diminution of numbers since the commencement of the year 1832. After the cessation of martial law, it was intimated to the negroes, on several estates, by the proprietors or managers, that they would subject themselves to severe punishment, by attending divine service any longer in our chapel:—and by this means, at least a hundred members of our church have been intimidated from coming to New-Eden. About fifty we have been under the painful necessity of excluding, or suspending from church-fellowship, on account of their bad conduct. Most of the individuals just referred to, belong to distant estates, with which our intercourse has been greatly impeded, since the late unhappy insurrection. The negroes on the neighboring plantations, on the other hand, continue to attend very regularly; and we rejoice to see evident proofs, that the good seed has sunk deep into the hearts of many, and promises to bear fruit unto eternal life.

"Our day school, consisting of thirty-six children from the Bogue estate, and a few from Elim, continues to afford us pleasure

and encouragement. The LORD blesses our endeavors to instruct these little ones, and to impress their hearts with a sense of his great love: though we are not exempt from occasional trials and disappointments also, in this department of our labors. My wife has lately begun to teach the girls needle-work,—to this employment she devotes an hour each day, and not without a beneficial result. But we have to regret, that the children are so soon removed from under our immediate inspection, and drawn into the society of others, whose evil example too often tends to obliterate the good impressions they have received, and to lead them into the commission of actual sin. Circumstances like these are very depressing to the spirit of a Missionary, as may easily be supposed.

"At the close of the past year, our negro flock consisted of 316 communicants; 31 candidates for that ordinance; 151 baptized adults; 62 candidates for baptism or reception; 273 new people; and 99 persons under church discipline: in all 932 persons,—whom, with ourselves, we commend to your faithful intercession."

2. ST. KITTS.

EXTRACT FROM THE DIARY OF BETHEL, NEAR PROFIT ESTATE, FROM SEPTEMBER, 1831, TO DECEMBER, 1832.

September 20*th.* BROTHER and Sister Shick came from Basseterre to reside at Deep Bay, with a view to the establishment of a third station on the western side of the island. They were visited by a great many negroes, who expressed their joy at the arrival of a Missionary.

25*th.* Brother Shick preached, for the first time, on Profit Estate, in the house of the manager, on 1 *Tim.* i. 15. In the evening, the negroes met, in considerable numbers, in our dwelling.

October 4*th.* The foundation of the new dwelling on Profit Estate was laid. Brother Seitz, from Bethesda, arrived with us.

9*th.* Though it rained hard, 32 negroes came to speak with us.

As it appeared inconvenient to the new manager on Profit Estate for us to hold meetings in his house, we began, in the first week of December, to assemble, for public worship, at Deep Bay, distant about a mile from the site of the intended station.

December 22*d.* Brother Robbins arrived here. He delivered an impressive discourse to a large auditory, and made known the appointment of Brother Shick to serve the Mission in Antigua.

On Christmas eve, after 12 o'clock, a great many stones were thrown at our house. We took no notice of this outrage, but commended ourselves to the protection of our heavenly Father. The services on Christmas day were attended by numerous auditories.

1832. On the first days of *January*, our meetings at Deep Bay were diligently frequented. Among those children who attend

the school, we distributed some little books. Brother Shick visited the sick and infirm on Lavington and Parson's estates, with much satisfaction.

February 1*st.* The masons having finished their work at our new dwelling, and the necessary timber having arrived by sea from Basseterre, the managers and gentlemen of the neighborhood showed great willingness to assist us in completing the building.

26*th.* Brother Shick delivered his farewell discourse at Deep Bay; and on the next day, Brother and Sister Seitz arrived as their successors. On the 28*th*, Brother and Sister Shick left us.

March. During this month, we were diligently employed in finishing the dwelling-house; but we were put to extraordinary expense in procuring stones, which must be brought from a distance.

24*th.* Brother Seitz removed into the new house near Profit; and, on the 25*th*, being Sunday, we solemnly dedicated the building to the service of the LORD our Saviour. Our place was crowded with negroes, and the house could not contain all the company, consisting of most of the white people in our neighborhood. Both the proprietors and managers expressed their gratitude, that now the negroes would have an opportunity of hearing the Gospel.

April 3*d.* Brother Seitz was called to visit the sick daughter of the negro sister, Mary Osborn, on Parson's estate. He found her in a very happy state of mind, longing to depart and be with CHRIST.

The meetings on Sundays and week days were diligently attended by the negroes, who often came to express their gratitude that we had settled among them, to make them acquainted with the way of life.

14*th.* We began the reading of the lessons of the Passion-week with prayer and supplication, that the LORD would make the account of his bitter sufferings deeply impressive to all who heard it, and instrumental to the conversion of their souls. The services during the week, and especially on Good Friday, were well attended, and the blessing of the LORD rested upon them.

18*th.* Brother Robbins came and assisted us to arrange our new burial-ground; in which, on

Easter Sunday morning, the Easter-morning litany was prayed for the first time. A great number of negroes were present, and we may confidently hope, that the celebration of this festival will produce abiding fruit.

May 13*th.* We celebrated the Lord's supper with twelve communicants, two candidates were confirmed, and three added to their number. In the following week, we spoke individually with the candidates and new people: ninety-five visited us. Among these were sixty-six, who begged that their names might be put down, and to whom leave was given regularly to attend the meetings. We are encouraged to believe, that the Spirit of GOD has

created in most of them an earnest desire to be converted to the LORD, and to walk in his ways.

27*th.* Being prayer-day, a venerable old negro was received into the congregation; having, two years ago, been admitted as a candidate at Bethesda. He was deeply affected, and the tears flowed plentifully down his cheeks. His wife, with whom he had lived thirty-five years very happily, but who before now would never enter a church, was present, came to speak with us, and has since attended regularly.

30*th.* The governor having appointed this day for a fast-day, to entreat GOD to spare this island from the pestilential disease now raging in so many parts of the world, we had two services, which were attended by numerous and attentive auditories.

June 30*th.* We spoke with the candidates for the Lord's supper, and the baptized—thirty-one attended. We exhorted them, as they were the first of their class in this place, not to become the last, by a declension in earnestness in seeking the salvation of their souls.

July 14*th.* Brother Seitz visited many old members of our Church near Sandypoint. They had formerly lived near Basseterre; but, having removed to about ten miles from the Brethren's settlements, had joined the Wesleyan Society, of which we trust they are consistent members.

Our school children increase in number, and we experience the want of proper teachers. We have only a few adults able to teach the letters and spelling, and these are often employed in the plantations, particularly during the sugar harvest. We, therefore, cannot immediately increase our establishment in the neighborhood, till some in the upper classes have acquired sufficient knowledge to become instructers of others.

August 21*st.* We celebrated the jubilee of our Missions, with our fellow-laborers, at Basseterre, and commended this great work to the mercy and favor of the LORD of the harvest.

September 1*st.* The first burial took place in our new burial-ground, being the funeral of Francis, of Lavington. He was baptized at Bethesda, but soon after discontinued his connexion with us. During his short but severe illness, he sent for me every day, confessed himself a great sinner, and we hope experienced mercy from the LORD.

December. The Christmas festival was attended with great blessing, of which we had many encouraging proofs. The LORD was truly present with us. The day after Christmas, we held a love-feast with forty-four children, who attend our school regularly.

During this year, 7 persons have been received into the congregation, and 4 re-admitted; 7 admitted to the communion, and 11 to the class of candidates. Our congregation consists of 201 persons;—19 being communicants, 120 new people.

JOHN DANIEL SEITZ.

EXTRACT OF A LETTER FROM BROTHER D. BIGLER.

"*Basseterre, Feb. 27th*, 1833.

"DEAR BROTHER,—You will have doubtless heard of the awful visitation of Providence, which has recently befallen this island. The impression which it evidently made at the time, I am truly thankful to say, has not been a transient one. The majority of the population around us, of every class, have had their thoughts directed into quite a new channel. The question, which hundreds are now asking in good earnest, is, 'How may I escape from the wrath to come? How may I be delivered from the grievous bondage of sin and Satan?' Such being the case, you may easily suppose, that a new impulse has been hereby given to the work, in which we are engaged; and that the soul of every Missionary has been inspired with new life, and more ardent zeal. Of CHRIST'S servants in this island, generally, we may declare, that they no longer proceed to the house of GOD, to address a handful of weary or listless auditors, but that they behold crowds flocking together, both to *our* chapels, and to other places of worship, of whom many, very many, seem eagerly intent upon learning the way of salvation, and to these they are enabled joyfully to proclaim the Gospel of peace.

"I will only notice one other circumstance connected with this visitation, which has rendered it peculiarly interesting to myself, and calls forth my warmest gratitude to the LORD. During the awful night between the 8th and 9th instant, amid the noise of subterranean thunders, and the quaking and heaving of the earth, my beloved wife lay, for upward of three hours, in the pangs of a rather premature labor. But our merciful Saviour condescended to hear our cries and supplications in her behalf; for he granted her a speedy and safe delivery, and made her the joyful mother of a healthy son. May we ever retain a lively remembrance of his great mercy. I am thankful to add, that, up to the present time, both mother and child have continued to do well."

FROM BROTHER C. F. KOCHTE.

"*Bethesda, Feb. 28th*, 1833.

"DEAR BROTHER,—The children attend our school better than when I first came here; the average number of scholars is from 100 to 130, but we have not unfrequently of late counted 160; of these, one-third are boys. On account of the low state of the school fund, we could not give money to the teachers last Christmas; but they appeared satisfied with some books, and attend as usual to the schools, both here and on the estates. As to the poor children, it requires some zeal, on their part, to march to school two, three, or more miles, in the evening after labor, and after nine o'clock to go home again, sometimes in dark nights and rainy weather. They behave very orderly at school, and we have no reason to be dissatisfied with their general conduct. On

the third Christmas holyday, which is usually devoted to the children, 314 of them were present at a love-feast, when they sung the hymns they had previously learned.

"Brother and Sister Hoch having received a supply of presents from some friends in England and Scotland, we distributed them in the church, after the love-feast, among those children whose conduct had been most commended by the teachers, and who had shown most diligence. This proved a high gratification and encouragement to them, and they desired to thank the kind friends who had remembered them. There were present 74 boys, and 138 girls; of whom about 20 read in the New Testament, and about the same number spell easy words and read easy lessons; 50 spell one or two syllables, and the rest are learning their alphabet. The Christmas festival days were indeed happy days, both to young and old. At the close of the year, our congregation numbered 422 communicants; 235 baptized, not yet communicants; 544 baptized children, under 12 years of age: 1201 in all. Add to these, 170 candidates for reception or baptism, and about 500 new people, and persons under discipline: the whole number of souls under our care is 1871.

"The inhabitants of this island have been kept in a dreadful state of alarm and anxiety, since Friday evening, the 8th instant, by an awful visitation of Divine Providence. About a quarter past 8 o'clock, a tremendous shock of an earthquake, resembling rather a violent explosion, was felt here; and such was its force and long duration, as to excite the utmost anxiety in the minds of all for their safety. Shortly after, two slighter shocks were experienced, and again about 9 o'clock, a very severe one; and, during the whole of the following night, they continued with but little cessation, the houses meanwhile rocking fearfully. When the second shock took place, we all knelt down, and implored the Divine mercy and protection. Throughout the whole night a death-like stillness prevailed, and the stars shone with peculiar brightness. A negro counted at least twenty-five shocks previous to the dawn of day. At the time of the first concussion, I was in the church, giving instruction to our teachers, and it seemed as if the whole island was sinking into the sea. There are at least ten cracks in our church here at Bethesda, most of them in the angles of the building. During the following week, the shocks continued; and, till Thursday the 11th, the sea was much agitated, the noise which proceeded from it, as well as that which usually announced the coming earthquake, resembling the firing of cannon, or distant thunder. On Friday, the 15th, we had a little rain, and hoped that the earth would return to a state of quietness, but herein we were disappointed. Up to the present date, the shocks have continued, without the intermission of a single day. Our feelings, during this awful visitation, it is impossible for me to describe. Nevertheless, by God's mercy, we have all been preserved from actual indisposition.

"Yesterday, we kept a day of fasting and humiliation, in

obedience to the directions of our governor in council. Though it rained more or less the whole morning, our church was crowded with attentive hearers, and a general emotion was manifested. Indeed, had I time and strength to repeat to you the expressions which fell from the negroes, you would feel convinced, that a salutary impression had been made on the minds of many. The LORD grant that it may be abiding."

FROM BROTHER J. D. SEITZ.

"*Bethel, March 13th*, 1833.

"DEAR BROTHER,—The LORD has done great things for us at Bethel. He has already made it a house of prayer, whither our neighbors resort in great numbers to offer up spiritual sacrifices. Our premises are frequently too small to contain all the hearers; and our daily supplication is, that the LORD may turn many from darkness to light, that they may be converted to JESUS, and become his true followers.

"Within two miles of this place, there are more than 1200 negroes, and our house cannot possibly contain more than 200. Two hundred persons, beside children, are already under our care. I need, therefore, hardly remark, how thankful we shall be, to be enabled to erect a suitable place of worship.

"In the beginning of the year, Brother and Sister Robbins paid us a visit; and, on January 27th, I informed the congregation, that the name of this settlement of the Brethren was to be BETHEL; requesting that every one would, as far as lay in his power, assist us to build a church here. During the following week, more than 100 persons requested me to put their names on a post, which they planted on our land, to bring stones to it. Now we have more than 150 stone-heaps, ready for use, as soon as we get leave from home to commence building.

"I am sorry that, at present, we cannot, for want of assistance, do much for the instruction of the youth. On Sunday, I have at least three public services, and, of course, very little time is left for the school. I keep school twice a week, in the evening, for about forty children. In a short time, I hope to get help from some of our best scholars.

"You will hear from Brother Robbins the particulars of the successive earthquakes by which this island has been so awfully visited ever since February 8th. This morning, March 14th, we had again a very strong shock. We much fear an eruption of the volcano on Mount Misery. Two days ago, I ascended this mountain, near the foot of which our house is situated, and which is about 4000 feet in height. We were two hours and a half getting to the summit; and then the most dangerous part of our journey commenced,—the descent into the crater. In an hour's time, we came to the boiling springs. The hills, which surround the crater, form a funnel; and the level space at the bottom appears to be about twenty acres in extent. On one side is a hill, covered with very fine brimstone, some specimens of which

I send. There are more than 20 apertures from which smoke is seen to ascend; but from three of them issues a strong, steamy vapor, of the heat of boiling water, and which makes a great noise. The effects of the convulsions to which the mountain has been subjected at some former period, are every where apparent, and cannot fail to strike the mind of the observer with awe and astonishment."

3. ANTIGUA.

EXTRACT FROM THE DIARY OF GRACEHILL, FOR 1832.

July 1*st.* We held our prayer-day. First was a meeting for the children, and then the usual preaching; next followed meetings for the classes, and the dedication of four infants to their Redeemer in holy baptism. We concluded with a solemn service for the congregation, in which one adult was received, and one re-admitted. We then held a conference with our assistants of both sexes, previous to the ensuing holy communion.

8*th.* We took occasion, from the words of our Saviour, Luke xxiii. 28, "Weep not for me, but weep for yourselves, and for your children," to exhort earnestly all those who run with the multitude to do evil, to arouse from their fearful state; and at the same time to address a word of solemn warning to the dwellers at ease in Zion, who outwardly participate in the privileges of the congregation, but whom, neither the depravity of themselves and their children, nor the sufferings of CHRIST, portrayed before their eyes, can move to godly sorrow. Assembled round the table of our dying LORD, we earnestly implored him to visit us with his salvation, and make his bleeding love and his mighty power to be known and felt among us.

29*th.* To-day, our auditories were large and attentive; encouraging us to persevere in hope, that our labor will not be in vain in the LORD.

August 5*th.* In the evening of Sunday, the negro Sister Joan Bodkins was interred in our burying-ground. Brother Coleman addressed a discourse in the church to a large auditory. The deceased became a member of this congregation in 1800, and an assistant in 1820. To the best of our knowledge, she valued and improved her privileges, and faithfully performed the duties of her office.

8*th*–12*th.* During these days, we were fully occupied in conversing with the new people, candidates for baptism, and persons under church-discipline.

21*st.* In union of spirit with all our brethren and friends, in every quarter of the globe, we gratefully called to remembrance some of the unmerited blessings, which our gracious Head and Saviour has vouchsafed to the missionary labors of our Church, during the long period of a hundred years. The LORD has done great things *for* us and *by* us, whereof we are glad; but while we heartily join in ascribing to him all the praise, *we*, his servants, under

a lively sense of our manifold defects, and the weighty functions we have to perform in these critical times, rejoice with trembling, and earnestly desire that the joy of the LORD may be our strength, and that our ministry may be more to his glory in future days.

Our negro flocks were invited to express on this occasion, their warmest thanks to GOD, for the wide spread of the Gospel, among *their own race* especially, during the above period; whereby thousands of them have been brought to the knowledge of the truth as it is in JESUS; and, having washed their robes, and made them white in the blood of the Lamb, are now before the throne of GOD, and serve him day and night in his temple. Another event of grateful remembrance, combined with the festivities of this day, was the first preaching of the Gospel at Gracehill, on the 9th of June, 1782, by our late Brother Brown, exactly 50 years ago. We regret, however, that truth compels us to state, that too many members of our congregation absented themselves from church on this solemn occasion, notwithstanding the favor of many masters in allowing them the day from nine in the morning; our congregation was, therefore, more select than numerous. Brother Coleman opened the service with singing and prayer, and then preached from 2 Cor. viii. 23, "Our brethren are the messengers of the Churches, and the glory of CHRIST;" dwelling principally on *the aim* of our missionary efforts, solely to win souls for CHRIST; *their progressive and successful extension*, especially among the negro race; and *the means* whereby they have been supported, contributed, of late years, chiefly by Christian friends of other denominations, whose willing offerings to this labor of love are an evidence to us, that *the cause* is of GOD, and will assuredly redound to the glory of CHRIST at his appearing. A collection was then made, which amounted to nearly 4*l.*; after which, Brother Shick addressed the congregation, and communicated a more enlarged account of the commencement of the mission in this and the Danish Islands, concluding with fervent prayer and praise.

24*th.* Brother and Sister Coleman went to Falmouth, and visited several sick persons:—among whom was an old sister, who had been a member of the congregation above 50 years. She gave us a very interesting account of Bayleyhill, and of the removal of the congregation to Gracehill; but added, "I am now too weak to walk, and shall never have the pleasure of seeing the new church." Her two daughters belong to our community.

26*th.* This evening the remains of the assistant, Phoebe Richmonds, were interred. Phoebe was baptized in 1791, and was appointed an assistant in 1819. She appears to have been one who received the grace of GOD in truth, and trusted simply in CHRIST, through all the trying scenes of her life. Her love to him was strikingly evinced in the days of health, by her activity and faithfulness among her own sex; and when grown old and feeble her peace of mind and cheerfulness of demeanor, rendered it edifying to visit her.

September 2*d.* After the children's meeting and preaching, the converts of the windward division, who had been spoken with during the preceding week, united with us in humbling ourselves before our Saviour, previous to the commemoration of his bitter sufferings and death, in the holy communion.

We spent the former part of this week among our people, in different directions; and during the latter, we conversed with the married people, preparatory to their memorial-day, and reminded them that, agreeably to a resolution of our conference, none but regularly married persons could be admitted. On the following Sunday, they met to celebrate a love-feast; after which, they were addressed on the blessings and requirements of the married state.

16*th.* After public preaching the children had their prayer-day, which was numerously attended. Many of them recited hymns, and passages of Scripture, very correctly and distinctly. Both parents and teachers were exhorted to be faithful and zealous, in furthering the education of the young. We have pleasure in observing an improvement in this particular:—the church and school are better attended by the children, and most of the teachers thankfully assemble on Monday evenings, to receive instructions from Brother Coleman.

October 3*d*–7*th.* In these days, we were engaged in speaking with our new people, and those under church-discipline. To the questions,—"Why do you continue to live in the practice of one or many of the works of the flesh, enumerated by the Apostle?"—"Why are some of you never seen in church?"—there were too many who replied, "Massa, we live under the mercy of GOD;" "We sick every other Sunday;" "We must do something for ourselves," &c. And on several being told that, unless they turned from their sins, we could have nothing further to do with them, answered,—"If the Church turn us off, the LORD will not turn his back upon us."

8*th.* Brother Shick visited on a neighboring estate, and spent most of the day with the manager, who, with his wife, is always glad to see us. Among other sick persons, we visited Sophia, a free woman, living with her husband on this estate, and who had been excluded some years ago. She was in the last stage of a consumption, and appeared to have been truly awakened during her sickness to a sense of her lost condition, and earnestly to cry for mercy. She was several times visited in the sequel, much to our own edification. On the 21*st* she departed this life; and on the following day, the

22*d.* Her mortal remains were interred in our burying-ground. Of her, we believe we may declare, to the praise of the Good Shepherd, who sought and found her, when gone astray,—"She rests in hope of eternal glory." For though she had listened to the voice of seduction, and had long continued apparently indifferent about the consequences, her last lingering illness was made the means of working in her a godly sorrow unto repentance. Then the Gospel proved to her, "tidings of great joy!"

And, though she could not, like Mary, magnify the LORD, and in spirit rejoice in GOD her Saviour; yet we had the satisfaction to see that she gradually attained to peace of mind, and found, during her protracted sickness, that CHRIST was, indeed, the strength of her heart, and her portion for ever. She frequently expressed her gratitude for our visits, and prayed the LORD to bless us. This year, the rainy season has been rendered more unhealthy by the prevalence of cold north winds. All the members of our Mission family, and servants, have been ill; and, at the close of this month, the Brethren Shick and Coleman were both laid up; in consequence of which, Brother Harvey came from town, to do duty for us.

November 4th. Brother Coleman being much worse, Brother Shick had to perform all the service alone. In the evening, Brother Coleman's illness assuming an alarming aspect, medical aid was procured; and on the following day Brother Harvey came from town, but soon returned to call in Dr. Nicholson, from St. John's.

The disorder proved to be the West Indian cholic, in its most obstinate form, and for a time rendered the life of the patient exceedingly precarious;—even the doctors acknowledge that, but for the goodness of GOD, all their skill would have been ineffectual. The brotherly sympathy and kind attentions of our fellow-laborers at this trying period, were most consolatory, both to the sufferer and his afflicted partner, and made our hearts overflow with gratitude to our gracious Saviour.

18*th.* Though the Brethren Shick and Coleman were improving slowly, they were still unable to do duty, and Brother Zellner came from town, and officiated for them. During this period, many of our people manifested much sympathy, and frequently inquired after us; it was, therefore, cause of thankfulness that we could speak with the converts of the Leeward Division, and keep the usual meetings on Sunday, 25th; on which occasion, we brought our united praises to our merciful Saviour, who had comforted us in all our tribulation, and chastised us as the Father of mercies.

December 16*th, Sunday.* In addition to the usual services, 13 infants were dedicated to their Creator and Redeemer, in holy baptism.

21*st.* Brother and Sister Coleman rode to Johnston's, and interred the remains of the negro sister, Johanna. She was baptized as an adult, by our late Brother Watson, in the year 1786; in 1789, she became a communicant; and, in 1806, was appointed an assistant. With her surviving husband, she lived nearly 50 years. The old man feels his loss deeply, as her departure was rather sudden. She improved her opportunities of becoming acquainted with the Friend of her soul; and, according to her ability, faithfully discharged the duties of her office. Sincerity and uprightness were distinguishing features in her character, which rendered her services valuable and useful.

24th, 27th. Our services during the four days of the Christmas festival, were not attended by crowded auditories; but we have reason to believe that the faithful part of the congregation received a blessing. On reviewing the events of the closing year, and reflecting with gratitude on the temporal and spiritual benefits so abundantly vouchsafed to us, and all the inhabitants of this island, our hearts warmly responded to the words of the Psalmist, "Thou crownest the year with thy goodness!"

In the course of the past year, this congregation has had the pleasure to witness, at the termination of her 50 years' existence, the completion and consecration of a new and beautiful place of worship; within whose sacred walls we assembled on the 21st of August, and, in union of spirit with our whole Church, commemorated, with adoration and praise, the centenary jubilee of our Missions among the heathen.

During the year 1832, 48 children and 4 adults were baptized; received into the congregation 29, and re-admitted, 18; admitted to the holy communion, 36; departed this life, 68; excluded from the congregation, or suspended from church privileges, 53; lawfully married in the church since April, 37 couples. At the close of the year, the congregation numbers the following:—communicants, 1063; baptized, not yet communicants, 423; baptized children under 12 years, 557—total, 2043; to which add, candidates for the congregation, 250; and new people, catechizing and excluded, 732; amounting in the whole to 3025. We commend ourselves to the kind remembrance and fervent prayers of our Brethren and friends. J. J. Shick. J. Coleman.

EXTRACT OF A LETTER FROM BROTHER C. H. ZELLNER.

"*St. John's, March 5th*, 1833.

"Dear Brother,—It rejoices me to be able to state, that our congregation here has been rather on the increase than otherwise, during the past year: more adults have been baptized, and in general there has been a larger number of those who have been advancing in church privileges. The attendance on public and private worship has also been satisfactory to us, and our white neighbours have been more frequently seen at church than in former times. The number committed to our special charge is 1681: among whom are, 744 communicants; 314 baptized and candidates for the communion; and 623 candidates for baptism, new people, and re-admitted. This extensive charge, you may easily conceive, keeps us fully employed from day to day. May the Lord, who has called us to be active in his service, grant us zeal and faithfulness in the discharge of our important duties, and a larger measure of grace, and of his Holy Spirit, to qualify us for his work."

4. BARBADOES.

EXTRACT OF A LETTER FROM BROTHER TAYLOR.

"*Sharon, February 7th*, 1833.

"DEAR BROTHER,—Through the LORD's mercy, the missionary family here continue tolerably well. Last Sunday, I had the favor to baptize 13 adults in our temporary chapel; on which occasion it was more crowded than ever before, and the solemn transaction was blessed by an evident perception of the LORD's presence among us. O that the individuals most interested in it, may adorn the doctrine of GOD our Saviour, by a godly walk and conversation, and finally become heirs of his kingdom and glory! We continue to preach once a fortnight on the seven estates mentioned to you in a former letter. On some, the seed must be sown in hope; on others, we have the joy to see it springing up and bearing fruit."

"*April 4th*, 1833.

"The 31*st March* being Palm-Sunday, proved a lively day for us and our negro congregation. Our new chapel was consecrated, and solemnly opened for divine service. Brother Zippel gave up the services of the day at Mount Tabor, and he, with most of his congregation, was here early in the forenoon, together with our dear friends, Mr. and Mrs. Haynes: Sister Zippel was prevented accompanying her husband by the birth of a little son, on the previous evening. Our services commenced at 12 o'clock, by singing an appropriate hymn, after which was a short address and prayer, concluded with singing. Then followed the reading of the lesson for the day, and a sermon from the Daily Word—'On that day, shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.' Lev. xvi. 30. Brother Klose concluded the service, by baptizing 17 persons into the death of JESUS. Brother Zippel then addressed the classes of new people and candidates, when 23 were advanced from the former to the latter class. One woman was received into the congregation, and two men re-admitted to the same, in a subsequent meeting for the congregation. A cheerful love-feast with the members of both congregations closed the solemnities of the day, at which about 400 were present. At the public preaching, about 600 were in the chapel, and at least 300 had to find room outside of it, and in the school-room. Several proprietors and managers, and other white people, attended the public services—in all, about twenty persons.

"The evening-meetings for reading this week have been well attended, there being fine moonlight. We are very thankful that we have got the chapel finished.

"A few days ago I was requested by Dr. B., one of the leading members of the House of Assembly, to come and preach to the negroes on his estate, adjoining Bloomsbury, where we go once a fortnight on Sunday morning. This makes nine estates on which

we are permitted to preach once a fortnight. How long this may continue, we do not know; but we are thankful to be thus allowed to preach the Gospel, sowing the good seed in hope, and trusting to the LORD for his blessing.

"All the mission-family are at present in good health. This week we have a little rest from our outward labors, as our church is completed, and also that part of the dwelling-house occupied by Brother and Sister Klose. Our part still requires shingling, and some other repairs, which we hope soon to accomplish. When all is done, if the LORD preserves us from hurricanes, and other similar contingencies, Sharon will be very comfortable, and not need further repairs or alterations for many years to come. O! may our dear LORD richly bless all our dear Brethren and Sisters and friends, who have contributed to the re-erection of our two settlements, and reward them a thousand-fold.

"On Good-Friday and yesterday, our church was again well filled, and many strangers were present. In the children's meeting, Brother Klose baptized 6 infants. The meetings for reading the account of our LORD's last discourses, sufferings, death, and resurrection, were truly blessed to our own hearts, and we trust to those of our hearers."

5. TOBAGO.

EXTRACT OF THE DIARY OF MONTGOMERY, FOR 1832.

July 22*d*. A LARGE auditory attended at church. After service, four persons were baptized.

29*th*. We had the pleasure to see 84 children at the school. Four infants were baptized, and two mothers requested the same favor for their children; but, as they were nearly 12 years old, we advised the parents first to send them to us for instruction.

August 7*th*. An old communicant was visited on her death-bed. She could speak little, but showed that she desired to depart and be with CHRIST, to whose mercy she was commended in fervent prayer. Brother Zetsche went to the windward estates. On three of them he found large numbers of negroes assembled. They were attentive hearers, and expressed their thankfulness that the word of GOD was brought to them, and their wish that a missionary might reside among them.

10*th*. The Rev. Mr. Britton, a Wesleyan minister, paid us a friendly visit, and requested Brother Wright to preach a charity sermon for him in his chapel.

19*th*. A large number of children attended the school. A girl, who came for the first time, began to weep bitterly, complaining that she had lost the opportunity of learning, when very young, like the younger children, who already knew more than she did. She was encouraged to give the more diligence, to make up for loss of time.

21*st*. Many negroes assembled, to celebrate the centenary jubilee of our first mission in the West Indies. They listened

very attentively to the report which was read, of the commencement of our missionary labors, and the blessing with which the LORD has been pleased to attend them. Brother Zetsche, who had been a missionary in St. Thomas and St. Jan, took the opportunity of adding some particulars, respecting the success which had hitherto attended the mission in those islands.

26*th.* We had again the pleasure to see a numerous auditory at the public services: many were obliged to stand on the outside of the church. The reason of the extraordinary number of hearers was the report and prophecy, generally believed by the negroes, that the world would be destroyed in October, by which many were greatly alarmed. We explained to them, that those who lived without GOD and CHRIST in the world, had reason to be so; but that those who believed in JESUS, and had experienced grace, by the atonement he had made for sin, might patiently and joyfully await his coming, since they were prepared for it.

September 2*d.* We partook, with our small communicant congregation, of the Lord's supper. After the evening-service, we intended to have a meeting for thanksgiving with the communicants; but the rest of the congregation would not go away, requesting that we might go on preaching to them. This was done, and a conclusion made with prayer.

9*th.* Many begged to have their names put down in our catalogue. A young baptized negro woman, who had been a great sufferer, had formerly conceived that her sufferings were meritorious, always insisting that she had committed no sin. But the Spirit of GOD, by degrees, convinced her that she was a sinner, and she now turned for mercy and pardon to her Saviour.

23*d.* Four children were baptized. In speaking individually with the communicants, we heard many edifying expressions of the state of their souls.

28*th.* Brother Zetsche attended the funeral of the negro, William. A great number of negroes were present. He was much respected as a true Christian.

October 1*st.* An old negro was visited on Roland's estate. He had been baptized by the late Brother Shirmer. He was now very feeble; but when he was reminded of the love of our Saviour to sinners, he seemed to revive. He said, "I thank the LORD, that he has again sent teachers to this island before I die; for now I hope that my children will hear, and believe the Gospel." He admonished them to be attentive to it, which they promised their dying father. We have, at present, many opportunities of visiting the sick in their houses, and perceive that the Spirit of GOD leads them to apply for help to their Redeemer.

November 3*d.* We had an agreeable visit from the English clergyman. He seemed interested in the account which, at his desire, we gave him of the missions of the Brethren.

11*th.* Our school is on the increase, being now attended by 96 children. Six persons were baptized, and some others admitted to church privileges.

14*th*. Brother Wright went to the windward estates, and had attentive auditories. He spoke with many negroes, who appeared truly desirous of knowing what they must do to be saved.

December. During the Christmas holydays, our church was not as well filled as we expected it to be: many of the adult negroes were missing; but the children attended, in great numbers, at a love-feast, during which, little school-books and other presents were distributed among them, as an encouragement to diligence.

As to the negroes committed to our care in this island, we do not as yet increase much in numbers; but we may declare, that the LORD has a little flock of truly converted souls, and we trust he will cause them to grow in his love and knowledge, through the instruction of his Holy Spirit, and grant *us* to see more fruit of our labors. We see many proofs of his faithfulness, in gathering his poor wandering sheep, and delivering them from darkness and death; we thus have sufficient encouragement to proceed in our important duties, and to serve him amid all our weakness.

During the course of the year 1832, 27 adults and 21 children were baptized; 11 became candidates for the holy communion; and 2 partakers of that ordinance. Our congregation consists of 155 baptized adults; 15 communicants; 170 baptized children; and 122 candidates for baptism, with 295 new people: in all of 778 persons—whom, with ourselves, we commend to the remembrance and prayers of all our brethren and friends.

SAMUEL WRIGHT. G. H. ZETSCHE.

6. DANISH ISLANDS.

EXTRACT OF A LETTER FROM BROTHER J. KLINGENBERG.

"*Friedensthal, St. Croix, March* 21*st*, 1833.

"MY DEAR BROTHER,—I hope you have received my letters of September last year, giving you an account of the celebration of our jubilee. I have now an opportunity of continuing my correspondence with you, and of adding some particulars relative to our congregation. Though we do not pretend to proceed very triumphantly or to make much outward display, we cannot hesitate to declare, that the Spirit of GOD is powerfully operative on the souls of many of the negroes. Some, who ten or twenty years ago had been excluded, and seemed satisfied to bear the loss of their privileges, come to us at length, with earnest inquiries, what they must do to be saved, or with urgent petitions to be restored to Christian fellowship. Many new people also come and wish to join us. The kind notice taken by the authorities in these islands, and even by the king himself, of the celebration of the jubilee of our missions, has produced a good effect on the planters and managers, insomuch, that they promote the cause of the mission by various means. The twenty-fifth anniversary of the accession of our gracious Sovereign was celebrated throughout the islands with great solemnity, on which occasion, a free day was given to the negroes to attend the churches. Our church was

filled, and we received many proofs of good-will from the whites, for which we feel truly thankful. Though neither deserving nor ambitious of peculiar notice ourselves, yet, as far as it relates to the cause of CHRIST, we would not willingly or without necessity, do any thing to forfeit this advantage. We never forget the rule of our church, nor the aim for which we are sent to heathen lands, viz. to preach the Gospel, and lead sinners to their Saviour, avoiding all interference with the civil or political regulations of the countries to which the LORD has given us access. We leave to Him the direction and control of the affairs of the world at large, and in general of those concerns which are too high for us; beseeching him to accompany with his blessing, the endeavors of his servants to make known his saving Gospel, and the efforts of benevolent communities or individuals, for the temporal improvement of their fellow-men. My dear fellow-laborers, Mueller and Freytag, salute you, and we commend ourselves to your remembrance before the throne of grace."

IV. LABORS OF THE BRETHREN'S CHURCH AMONG THE JEWS, BETWEEN THE YEARS 1738 AND 1764.

"IT was in the year 1738, that Brother Leonard Dober, who had been a favored instrument for the establishment of the first mission among the negroes in the West Indies, felt an earnest desire to labor for the conversion of the Jews. For this purpose he repaired to Amsterdam, and hired lodgings in the so-called Juden-Hork; here he and his wife dwelt in great poverty, diligently seeking for opportunities of spiritual intercourse with the Jews, and meanwhile commending their cause to the LORD, with prayers and many tears, and waiting with patience and hope till he should grant them an entrance among that people.

"Notwithstanding the wretched and degraded state of the poor Jews, Count Zinzendorf always manifested the highest respect for them, for the reasons assigned by the Apostle Paul in his Epistle to the Romans. He, therefore, always treated the Jews with much tenderness and regard, whenever he met with them, in Christian or heathen lands.

"When a few baptized Jews joined the Brethren's Church, an earnest hope was cherished, that a congregation of converts from that nation might, by degrees, be collected. The Jews were particularly recommended in prayer to the mercy of our Saviour, on their great day of atonement.

"It was on the anniversary of this Jewish festival, (the 12th October,) in the year 1739, that the Count delivered a most impressive discourse to the congregation at Herrnhaag, on the subject of the past and present state, and the future prospects of the Jewish people, concluding with fervent intercessions in their behalf. There were present, on this occasion, several proselytes of the Hebrew nation, and likewise the Jew, Nunez da Costa, and his wife, who had contracted a singular personal regard for Count

Zinzendorf, during his first visit to the Danish West Indies, and had accompanied him on his return to Holland, in the early part of the above-mentioned year.

"On the return of this anniversary, in the year 1761, Brother Samuel Lieberkühn, addressed the congregation at Herrnhut, on the same interesting and important subject; on which occasion a general emotion was perceptible among his hearers. This worthy and learned man distinguished himself by his extraordinary affection for the Jews, and by the zeal he showed in endeavoring to bring them to faith in the true Messiah.

"In his eighth year, on his passage down the river Spree, from Finsterwalde to Berlin, his left arm, which hung over the side of the boat, while he was asleep, was crushed by a passing barge. On this occasion, some Jews, who were his fellow-travellers, cared most kindly for him, and contributed essentially to his cure. Their kindness left a grateful impression on his mind, and a love for their nation took possession of his heart. The first occasion of his becoming better acquainted with them occurred in the year 1732. During his residence in the University of Jena, he was appointed to the spiritual charge of some thousand Salzburg emigrants, who had been invited to settle in the Prussian states. Among the multitudes whom curiosity brought from all places to see these poor wanderers, some Jews made their appearance. Lieberkühn observing them, asked an old serious-looking Jew, what were the thoughts which occupied his mind? The man replied, 'I am thinking of the time when Messiah will come, and when we shall in like manner proceed to the land of Canaan.' Lieberkühn, entering into conversation with him, inquired, upon what Scriptures the Jews founded their hopes of returning to the land of promise? This first interview created in him a desire, to know more of the tenets and customs of GOD's ancient people.

"In many places in Pomerania and Prussia, he visited them in their houses and synagogues, and on his return continued his intercourse with them in Dantzic, Colberg, Stettin, and Berlin. By his knowledge of the Jewish-German language, and his conciliating manners, he found entrance among them, and gained their confidence. He soon discovered that arguments were of little avail, for the correction of their errors, much less public discussion. He therefore made it a rule never to enter into disputes with them, but to endeavor to find a way to their hearts, by representing to them their sinful state, and the necessity of experiencing the pardon and mercy of GOD. He then proceeded to show, how he himself had found rest for his soul in JESUS CHRIST, his Saviour. By this means, he often perceived that their hearts were softened.

"Having joined the Brethren's Church in 1735, he omitted no opportunity of proceeding with his favorite work. In 1739, he succeeded Leonard Dober, in Amsterdam, and henceforth devoted himself entirely to the service of the Jews. Day after day he visited them in their religious assemblies.

"Soon after his arrival at Amsterdam, he engaged a rabbi as his teacher, with whom he read the chief of their doctrinal, polemical, and historical writings, as well as their public liturgies and formularies; by which means he acquired such a knowledge of their language, laws, and customs, and of their ancient and modern constitution, that few Jews were his equals in these respects. The above-mentioned rabbi was himself so far convinced of the truth of the Gospel, that he once assured his pupil, if he obeyed the dictates of his heart, he could no longer remain a Jew; but the love of this world, and the fear of the contempt of his nation, shut his mind and ears against the voice of his conscience.

"By this rabbi, Lieberkühn was introduced to many of their private meetings and religious societies, insomuch that some began to consider him as a regular member of their body. But he only sought opportunities, to make them attentive to the salvation of their souls. He visited them in their dwellings, and, according to the example of St. Paul, in his anxiety to 'become all things to all men, that he might gain some'—he abstained from eating the things which they count unclean. In discoursing with them, he avoided all contention, and conceded as much as he possibly could, without injury to the doctrine of the Scriptures, and the example set by the apostles. That JESUS is indeed the true Messiah, he proved both from the prophecies, (the meaning of which the Jewish commentators pervert,) and from the fact of his resurrection, which is divinely established. By a reference to living congregations of CHRIST in ancient and modern times, he endeavored to show them the character of the people of GOD, under the New Testament dispensation, and to remove the offence taken by the Jews on account of the many schisms in Christendom. As long as he remained among them, Lieberkühn was always treated with great affection and respect, of which they afforded a striking proof, by bestowing on him the honoured name of rabbi. At Groeningen, he was even permitted to deliver a public discourse in the synagogue.

"In 1740 he visited the Jews in England, among whom he likewise met with acceptance.

"When, in 1751, he was appointed minister of the congregation at Zeyst, near Utrecht, many Jews resorted thither from Amsterdam, and were attentive hearers of his public discourses. They rejoiced to see him again on a visit in their city. In 1756, he was engaged in an apostolic mission to the Jews in Bohemia. In all countries of Europe, he was considered the friend of the Hebrew nation; and when he ministered to the congregation at Neusalz, from 1765 to 1771, he was frequently visited by Polish and Bohemian Jews.

"Though not much fruit appeared at the time to result from his long-continued and self-denying labors, we may yet believe, that GOD our Saviour had respect unto the tears and prayers of his faithful servant, and that some souls were benefitted and saved by his ministry."

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